

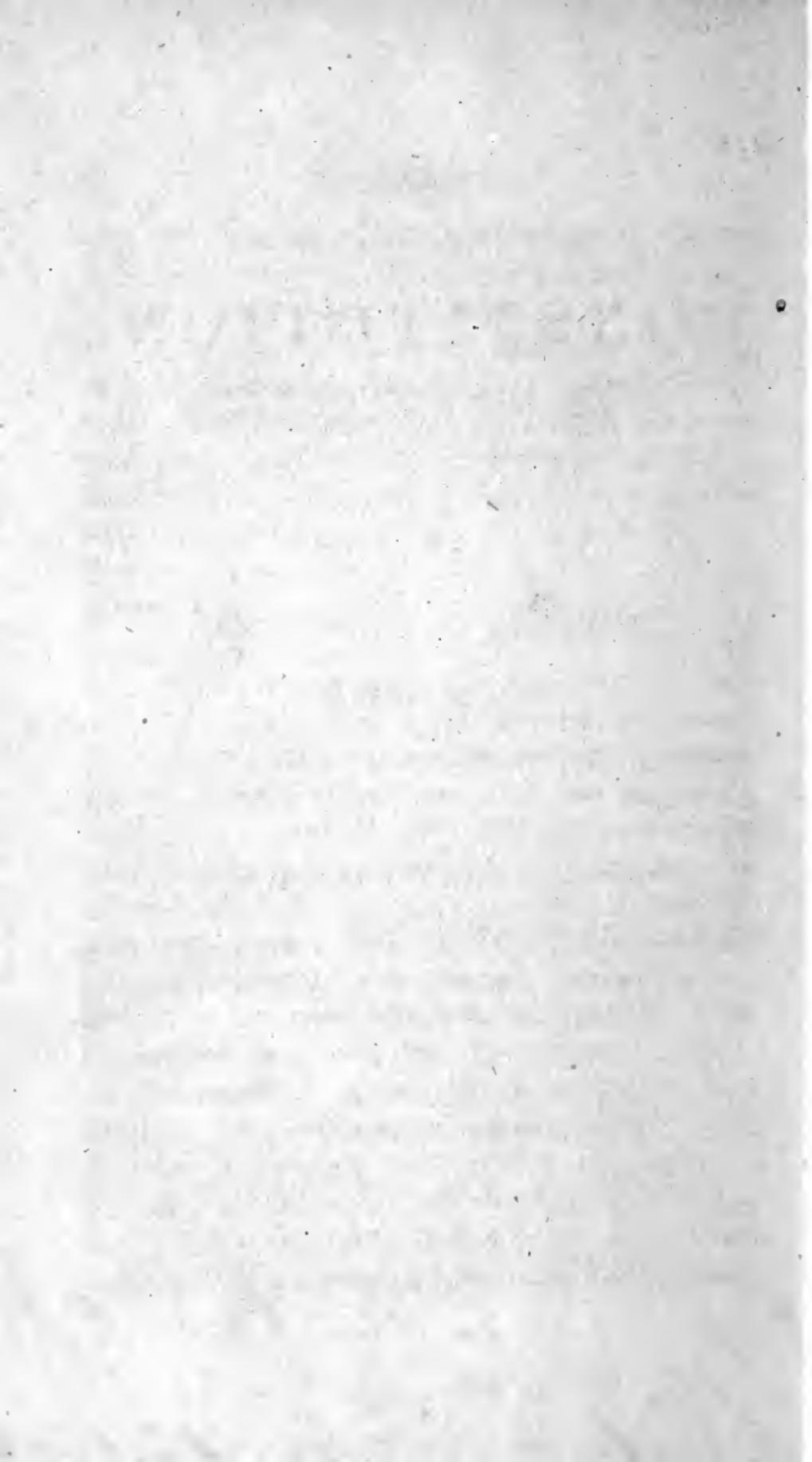
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THE
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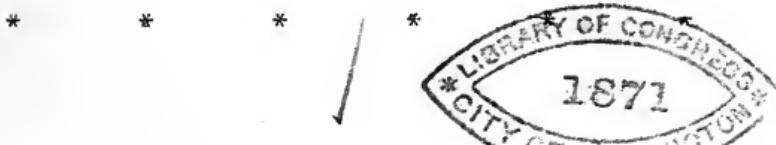
WILLIAM K. CLARKSON,

GENTLEMAN.

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"The Constitution is a body without darkness.

Health is light, or union is life."



NEW-YORK:

PRINTED FOR THE AUTHOR.

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1845.

Deposited in the Clerk's Office
for the Southern District of
New York Sept. 13. 1845.

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July, 1929

THE CONSTITUTION.

All visible things, with their variety, may be reduced to four elementary substances, each of these exceeding each ; consisting in density and in rareness. The four acknowledged, are, fire, air, water, and earth. These, separately and singly, differ from each other, and in themselves are distinguished by being dense or rare. They unite agreeable to an universal law ; for all things agreeing in one exclude a difference. This difference is made conspicuous by taking the elements as they are set down, in an order of excellence. Fire, being most rare, has the ascendancy. Fire will not unite with water ; when brought together, there is a war between them—a difference even to destruction ; the water extinguishes the fire, and the fire evaporates the water. The next in order, even by a law of light—not, however, the material light, but an immaterial substance—the light of truth ; for whatever is light is manifest, and whatever is manifest is visible, and so self-evident. Air occu-

pies the second place, fire being senior, or first born. water the third, and earth the fourth named element. These four separately are unlike each other; therefore the fire and the water oppose each other; the air and the earth also, for one is heavy and the other is light, the one rises by its own levity, the other falls by its own weight. The words heavy and weight are indications of their quality, and refer to a standard, a measure of weights, and a weight of measures. By observing the principle of action, the natural course is known, and a certainty arrived at to refer the words heavy and weight, to find what class they belong to, together with its beginning and end, is done by analysis their properties discovered, their principle is known. Example makes a precept, and a precept is a principle of action. Heavy and weight are alike in nature, of one signification, whose beginning is a false or retrograde motion, opposed to that which is light, the one going upwards and the other downwards. So the terms dense and rare are a material and essential difference. The four elements apart are unlike in properties, but will readily unite with each other and be at peace. When order is observed, or the law of unity maintained, they uphold the world. The earth unites with water, when thirsty, it readily drinks it; air with the fire, for when the spark is blown it kindles the fire. And again, these couplets are distinguished by appellatives.— They are known to be dense or rare. Thus, the

fire and the water, the one is dense and the other rare. Fire is the most rare element in nature. The next in place is the air. Fire and air are the two rare elements, and the dense are water and earth. These terms of dense and rare are relative, like the words heavy and weight ; the beginning is as one letting out water, which falls to the earth, is secondary, being a dense element. The term rare is a relative to truth, and akin to light ; a perfect law, the standard, for this one reason ; without it all is darkness—nothing would be visible—a thing self-evident—a nothing manifested. Nothing exhibited is a vacuum in nature ; a nothing or naught is a figure without content, the reduction of all things, the end of the same, the vanishing point of nature.

Light being the standard of excellence, the two properties of dense and rare, opposed to each other, the one going upwards and the other downwards.—The rare ascending by its own virtue, which is light, the dense descending by reason of darkness, which is vice. Light and darkness are the most opposite things in nature, having no agreement with each other, however as they are used, so an effect or defect. More darkness than light will corrupt the light, while more light than darkness will convert darkness, according to their registry. Light being rare and primary is more worth ; darkness is dense, and of no estimate. The two rare elements, fire and air, and the two dense, of water and earth, agreeing or dis-

greeing as they are used. The water and the earth, two dense elements, agreeing in properties, being darkness, and the fire and the air, two rare elements, also agreeing, which is light, making a compound couplet of fire and air, water and earth, with their particular titles, are under the head of Light and Darkness. The standard, which is light, exists by a law, every thing visible bearing testimony, by sight it witnesses, by its presence it is self-evident. This law of observance in its course shines more and more unto perfection, and after an endless order, light, a created substance of an uncreated one, having no beginning, solely a power, whose properties are all things, and possession the whole world, or all in all. Darkness, by the same law not observed but neglected, decreasing, going downwards, obscures and makes destruction. Light makes the day, and darkness the night. Darkness has a beginning, and is the commencement of time, and subject to light, for the world being upheld by the agreement of darkness and light, although separate dispositions, darkness is in unity with itself when it corrupts the light, and light is consistent when it converts darkness; the two agreeing in the one or the other, making a perfect day or night. Thus fire, air, water, earth, four elements of the world, by their union consists or is destroyed: order or disorder; wherever there is light there is order. Light is the intelligence of the soul, and the soul is the life of the earth. Disorder is of hell. Darkness

is the extinguisher of the soul, and the light put out is the death of the body. Light is elder born, and from an uncreated source, the son of love. Let there be light, and darkness on the instant departs, and measures its end. Time records the days of darkness, and to time darkness must submit. Darkness is the son of Perdition. Fire, air, water, earth, by virtue of their excellency find a place in the Universe by order of pre-eminence. The sun, a body of fire, is higher and above, and first in order, and his place is as elevated as he is rare. The material property of fire is heat, and the essential is light, keeping a proportion; the more light the more influence. While the heat prevails it parches and makes barren, according to light is his existence. The last distinction is necessary; although independent of each other, existing separately and distinguished by their own properties, have in themselves a law of observation, the same in particular as in general. Light is the substance which supports life. The light is desired more than any thing else, and, of course, all things obey it. Air, by the same law is breathed; and is the breath of life; but unruly carries with it destruction. Air, by virtue of its rareness, attains the second place. The material property is sound, for as soon as struck, it cries out, and again, when kindly entreated, discourses most eloquent music. The essential property is elasticity. However touched, it replies accordingly. A vacuum, or absence of air, is nature's abhorrence.

The air ranks above the water, and the earth and neighbours the fire. Water finds its place beneath the air, and is a dense element, possessing an essential property of rare, by reason of its clearness or transparency; its material property is fluidity. Water retreats from the elements of fire and air; it seeks a level with the earth. The earth last, and under the others, has solidity for its base; also immovable as a material property. The essential is the spirit, the animating or soul of the universe. These four elements, fire, air, water, earth, with their properties, constitute the wealth of the world, the distinction in their properties being material and essential, and each separate element having the same, it is as the spirit is to the matter, the motion to the thing, and the soul to the body. These terms of spirit, of motion, and soul, are alike in kind, and are a line of life, while the material part of the elements are dead, inert, and at rest, also a body corruptible. The spirit is the action, its presence is perceived by its movement or motion. There can be no life without motion; no body can move without the spirit. Life is a perpetual motion; matter is dead, inert. The four elements form the world, and each according to their order, observe time; the matter gives form, and the spirit upholds the same. Matter may be considered the material by which the spirit fashions the work. The world was brought into being by the power of the spirit Eternal. Before the world was, the spirit

a being had; an emanation of all power. Time began when the world appeared, and has forever since observed time. Visible things are temporal, unseen things are eternal. These two substances of matter and spirit are distinct in quantity and quality. Matter a passive thing, spirit an active thing. Matter and spirit constitute the body of the world; spirit ever in motion, favors a chief power of the soul, an ability to stop or move at pleasure; the soul an active principle, ever in motion, and the body passive and dead. All the power of motion being in the soul, she can move the body at will; while a superior power to motion governs and orders all. Wisdom is the principle thing, the activities of the soul, or motion of bodies, are according to the truth. She is the chief good, and highest power of the soul—the intelligential. The soul's activity as a power is secondary, being under rule, and eminently useful for the motions of life. The world a body of matter, subject to the motions of the spirit. The world of matter may be reduced to one thing—simple spirit; it being the author, can resolve all things into itself. The world is composed of four elements; but every thing contains more or less fire. Fire, the first and chief element, and is above all. The second element of the air is fire in a lesser state; the number is as twenty-five to the one hundred, a per centum, to understand and arrive at a base or foundation, a misnomer is employed. Calling the air a lesser fire, or the

element of air has less fire by twenty-five per cent—the difference of one fourth of the component parts of the world. Fire is the first element by reason of universality. All the four elements contain a regular per centage or proportion, and the virtue of either, are as they contain fire. The element of air, the next in order, to the element of fire claims the second place, solely on account of its having more fire, causing a neighborhood of the first element. Air is a supporter of fire, and is combustible containing three parts fire, and readily augments a flame, the fourth part wherein the difference exists between its being called fire or air, must take a new name, being less than the second element. Fire is an independent element, and all the others originate in fire, therefore it is unquenchable. The air, according as it is administered, increases the power of fire, and as the air is withdrawn, so diminishes the fire. Fire goes out when the air is removed—is extinguished—and to the naked eye is not visible; still it lives in an invisible state. Fire and air are nearest to each other. Water, the third element, gravitates and seeks its level with the earth, and an excess of the element becomes a flood; nevertheless, water contains fire in an analysis, the product is combustible, and has a percentage—one half of water is fire; the other part neutralizes, has more of the earth, a natural affection, and embraces the fourth element. If any more than one half be added to the element of water it,

causes an agitation or ebullition ; the water boils and flies off in steam ; it is no longer water. Again, when the latent fire of the water is removed, it is no longer fluid ; it contracts, becomes hard ; it is called ice. Water boiling or freezing is at a certain point. The fourth element in the composition of the world consists in one part fire, and three parts without—is most distant from the first, having less of fire. As fire is the active agent, the earth is proportionably passive. Fire being the base of all the elements, has the power of passing through them all. At first new objects present themselves, such as things that are not combustible. How can they be burnt up or annihilated ? One element may counteract another element. For instance, an excess of water will put out the fire ; but there being more of the element of fire in the composition of the world, is stronger, and so can subdue all things. The fire itself afterwards dies—is no longer visible ; it becomes an invisible spirit—the substance of power. This view of the elements facilitates and makes easy to be understood the nature of all things. The four elements are produced through the operations of the spirit, and the spirit again is reduced into power. There being four elements, or forms of the spirit, makes the varieties and qualities of bodies. The pre-existence of the spirit, an invisible substance, originating from power, is the consistency of the elements ; themselves are the work of the spirit, are forms given to an invisible substance.

The variety or quality are the only named among the things, without number. The variety of any thing is in the variance or difference of their nature. This is known to be essential or material ; it is qualified by one, and debased by the other. The four elements themselves are a base to the spirit, but either are in estimate as they contain. The elements are forms of the spirit, and the spirit are forms of power. The one visible, the other invisible. The visible forms are those seen in the world.

The higher order of creation is by invisible forms. The pattern of the visible creation is figured in the invisible—the image of the unseen. Here are apparently four things: The power and form of the visible world, and the form and power of the invisible. Still, it is only one spirit or power—the essence of all things; while the forms are also one, whether visible or invisible—the material. They being coupled or paired, is the one seen—is finite, and the invisible is infinite. Form and power are now the distinguishing forms of all things. Whatever is created, has form—and forms are of power. Forms are subordinate, and are of matter—visible bodies. Power is above all things—the essential, invisible substance. Forms are solely the external appearances of bodies ; its greatest limit is extension. Power is without limit. The forms of the world, are of the body, and matter is the substance of physics. The ethical forms are of the soul : these

powers are glorious, and one is more excellent. The created forms, or world of matter, are from small to large, from the least to the greatest. There is a connecting link, or chain of being. Forms, either visible or invisible, are a work of creation, or a display of power; and the power of the word is a producing forms at will. The highest power is the intelligential, and ranks first in the order of being. Each element, like the parts of the world, is inhabited, and peculiar to itself. Beasts of the earth, fishes of the sea, birds of the air, and man, (salamander like,) lives in the element of fire—a spirited being. All these are animated, but not all intelligent—the principal distinction. They have a power of motion, together with an instinct, a quiescent consciousness, without the ability of speech. They agree in one thing—they all have breath. The vegetable kingdom is an animated one, but without a soul. The principle of vitality is heat; it also attaches itself to the earth, and not like bodies with a soul, moveable at pleasure. Light operates as a soul, with plants; as it is the life of the soul, so it serves as the soul of the tree. Heat makes the plant sensitive, and light cultivated the tree of life. In the lowest soils are the minerals and metals. Here animation ceases; but the principle of motion lies hid in the hardest thing in the world—the flint—a latent fire, the most remote or distant from the chief element. The diamond vies

in hardness, and emits sparks ; but the difference is in the rareness. The division so essential and material, is continued throughout ; for the essence of a thing is the life thereof—and matter constitutes the body. The progress of the soul is from dead things, from the stones of the earth, unto those things where she finds rest. The flint is the connecting link, and contains the principle of motion, which is fire—a small thing, a spark—but becomes magnified in its progress, and gives value to all precious stones. It then appears in power in the loadstone, or magnet, traversing the earth, passing on gradually and increasing : leaving the minerals and metals, it enters the vegetable kingdom. The first thing that shows any spirit, is the sensitive plant: that recedes from the touch ; it is the beginning of one of the highest powers of the soul. The spring of this principle is in the blood—the power of life. The blood of the grape is found in the vine ; and the fruit of the tree contains the seeds of life. The sole (a small fish having life,) is found in the waters. Here is the beginning of instinct, and also a moveable thing : at first, a stone at rest ; now traced by a living principle. The whale contains a soul, and has a body motioned by the lungs, inhaling and exhaling the air—a chain of being from the watery element, to one whose property is sound. The lord of the deep, as he rises and falls, breathes out fire ; his voice is utter-

ed—a spouting and throwing of water. The connecting links are stronger, as they are lengthened. The principle of motion, a spark of fire, is gradually kindled into a flame. Here is observed two distinct properties of fire: the one, material, which is heat; and the other, light, (the essence of the element,) for wherever there is a flame, it is always accompanied by light. The growth of generation, or vitality of being, has arrived at a head, and at each stage or eminence of its travel, a new endowment is bestowed. From the element of fire an influence is perceived, which is heat; this is the first title of distinction; its power consists in making bodies sensitive or animated, as is seen in the vegetable kingdom. The next thing is an irradiation; the power of heat begins to give out light. These forces of fire, heat, light, are specific degrees of one element, in union, one power. This one power is the soul—a power of motion—the only active thing in the world; and as there are reckoned only three degrees of comparison, these are given in honour to the soul. The leviathan, whose breath kindles coals of fire, discovers an instinct, with an effort at intellect. Life is substantiated in the whale. As in the natural, so in the intellectual world. From the seed of generation it grows to a tree of life. The air is a supporter of vitality; the flame dies, or goes out, when the air is removed. Every thing that breathes has a soul; and the air is not more

necessary to the flame of a candle, than respiration to the soul. The whale lives in the deep; the waters cover him; but his being is connected with the element of air. This region is noisy in the extreme: here the gull dips her wing, and cries aloud. The property of this element is elasticity, from whence all sounds proceed; and, as the soul gives breath, distinctions are made, and discords are brought to an agreement. Light has entered the soul, and gives her the power of utterance. This formation is of instinct; it consists in sounds, which are indicative of joy or sorrow. The nightingale tunes her voice, and all the birds join the song. Every thing with breath endeavors to articulate, and the parrot tries to speak. Light is the medium through which all things are discovered or seen: it may be called one of the powers universal—certainly one of the most valuable—light being one of the degrees of power. The soul is the power of the body—and light, or knowledge, is the life of the soul: the dawn of knowledge is in instinct, which is the consciousness of the soul, a witnessing of the spirit. The hound points towards life, and shows an intellect. The monkey motions the man; is like him in form, particularly in parts. Sagacity is in the elephant. Next in order is the infant; without knowledge, it is true, but in possession of the intellectual property: this one power connects man, as human, with the Deity: this is a natural..

connection or link of being ; but, to continue intelligence, and use this plantation as the ground of the seeds' nurture, and raise up virtues or life, is the province of knowledge. The four elements are the substance of all physical forms, and the ethical are the virtues of the soul: the number are the same, and, being the essential of bodies, they are in estimate as they are based or founded. Fire, as an elementary base, has for its essence or nature, fortitude: fire conquers all things—so does fortitude: their sphere of action differs; one is visible, and is in matter; the spirit is not seen; it is known only by its effects. The second element of air is the base of a corresponding nature, possessing the same property only in essence; its registry is the same as its base, and finds an assent equal to its rareness. Justice under fortitude, makes the more excellent. Elasticity (the property of air, or a return to its state of rest,) is the essence of justice, equalizing itself. The element of water is opposite to that of fire, and its virtue is temperance, the property of which is to level, and its essence makes all even. The water of temperance allays the fire of fortitude, and justice would be light, were it not for the gravity of prudence. This virtue has the earth for its base—and, like that element, likes nothing better than rest. Prudence is dense or grave, and all her weight is balanced by justice. Fortitude and justice are the soul of being: temperance and prudence

are friends of the body. These are the forms of the heart—the centre of all bodies, and the substance most hard : from the heart are the issues of life—the blood. The virtues are the support of being, and constitute the mind of man : they are elementary of body and mind. Although blood is the life of the body, and virtue of earthly things, until worldly essences are gathered and refined, the life does not appear, it is invisible. The first of forms are physical, then the ethical. When the body is nourished, the life is in the blood, in the form of the heart: this life has its source or beginnings in small things, even invisible ; like the nature of life, or divine, in the stones of the earth, passing through the forms of the world of invisible things, lives in the invisible. Fire is the generative power; it runs through the veins of the earth. The blood obtained through the virtues of bodies, through death, produces life to man, a sacrifice : decomposition of bodies are compositions of life: the spirit of the body is the life of the body, and the parts are matter and spirit: these two united, form a body. The life is obtained through death, or the body's destruction. The invisible forms are not seen until the soul rules the body. There are stages of being—first, the infant, whose diet is milk, and not strong meat; the latter is designed for those who are strong : they are bloody. The heart is a visible substance, and essential—but when purified, it gives being to the

soul; a rectification of the heart makes a pure substance. As purification progresses, which is the increase of life, there is a diminution of things gross—for life cannot be supported but by life. Bodies visible are composed of matter and spirit: the only value of these things are as they contain life. Matter is dead, and only useful as such; it serves as materials for building. The body enlarged, contains more matter; and, as the spirit increases, power is multiplied. Opposite things, such as body and soul, matter and spirit, war with each other. Kindred substances only unite. All bodies contain spirit—and the soul in search of life, finds a congenial one. Matter is the difference of all bodies, and the spirit agreeing in the matter, unite in one body.

The invisible forms proceeding from the heart, are only the virtues or mind of temporal things—rare qualities in possession—constituting the soul of being. The process is from dead things to life—and the visible outward man in conduct, becomes upright. These forms are united in one being, in the virtues of bodies, and in the heart. The forms of the body are outward, and the forms of the spirit are inward: they are temporal; they are found in the wisdom of the world, and form a terrestrial body. The wisdom above, having the beginnings in life, continue ever: life, like the power of the body, is invisible; and the forms are of the

spirit: they are also contrary one to the other, and perfected in one: the lesser gives place to the better. Forms most extended, are circumscribed, or have a longitude; they being under, are made through virtue—are in being as they have received, and the greatest limit is into the circumference.

To compass an object is as much as one can do. Power and form, or body and soul, are made equal. A circle, or globe, whose every part are equal from the centre, uniform, or alike, in every view a proportion, and in all a perfection. The circle being squared, or made equal, argues the power should be so. A certain quantity of power produces form, or power may be called quality, for it is the virtue of the same, the soul of being, or federal head. Quality brings quantity, and these are equal. Quantity is the multiplier of quality. Form and power balance each other. An extended form is the world's compass or longitude; and the upholding the same is the limit of power, or latitude. The world, as a form, is one whose circumference gravitates towards the centre. Power is a rare thing, and encircles the world; and the world is centred in power. Forms, visible and invisible, have essences or virtues, which are the life of the body, and the soul of being. The visible forms are of the bodies of the universe, excelling each as they near perfection. The qualities of bodies are distinguished by their essences: the virtues are the invisible forms:

the elements form the body, and virtue is its essence. All life or power is in the spirit—an invisible substance. Bodies without life or animation, are dead. When the virtue or life is taken away, the body is destroyed: the spirit and matter form the body, and a decomposition shows the component parts. The virtue or life of the body is the blood, and the essence or spirit is the juice of the grape, or substance of the vine. The blood of the grape is the wine of life—the spirit in a visible form. To obtain the essences of bodies, decomposition is necessary. The matter that remains of the body when the spirit is taken from it, is as dung to the earth; it enriches the soil. Bodies that have blood, the matter of these are flesh; and a rule universal—like, likes, or, kindred bodies have an affinity for each other. Flesh and blood—the composition of man's body—seeks and sustains every part. The belly for meats, and meats for the belly. There are bodies earthly or terrestrial, and there are bodies heavenly or celestial. All the life of being—sun, moon, and stars—are physical virtues, they are as the blood to the body, the spirit in visible forms. The spirit of wine, being a visible substance, although a rare production, is not valued by the soul; she seeks an invisible substance—spirit, it is true—and through earth and all the elements, pursues her studies, to partake of what she likes best: her toil is not fruitless—for all essences are light, and knowledge is a

desire of the soul. Wine is the life of the body, and the body the material bread. Bodies that have the virtues, have the spirit—and the essence is wine—it is drink. Flesh and blood are meat and drink. Wine is the blood of the grape, and bread is the spirit of the flesh—it is meat. Bread is the material of life, and wine the essential ; they unite in one body. Spirit and matter united in equal parts, make a body. These are physical forms and visible, constituting the life of the body ; but the life of the soul is of the essences of life. There is a sacrifice in every virtue the soul attains.

The life of the body is the blood, and the body is bread, the material ; it is the sum of all that is eaten. This is flesh and blood. Blood is the wine of life, and essential ; flesh the material. These two unite and form one body. Flesh is meat indeed, and blood is drink indeed. Flesh is the virtue of bodies, and matter and spirit is the sum and substance of all bodies. Body is the material bread, and life the essential wine. Body and life, or flesh and blood is nature in her visible form : blood is the life and flesh the body. All bodies that have blood are called beings ; a distinction in life. Nature may be animated, but all bodies do not contain blood ; they have not the term being applied to them. Blood and life are one thing ; it is the substance or virtues of bodies, and the virtue is the essence of bodies. Bodies are all composed of matter and spirit. The several

terms of spirit, essence, virtue, life, are formations of the spirit, and are parallel with the base. Fire is the base of all spirit, an element invisible also.—There are visible bodies of fire, such as sun, moon, and stars; but as an element it is invisible, although not seen at first, and only known by its effects, there is a ready production, and its presence is brought to view. The senses have power to only exercise themselves in visible things; the mind can see things through a medium like her own. The two opposing elements are in their being visible. Fire and air are the two invisible—water and earth are visible. The air is known by its effects—so is the element of fire; one makes the earth quake, the other burns to the lowest depths; but when their force are against each other, a war of elements—the earth is moved—the waters toss themselves—the powers of the invisible are mightier. Fire is an invisible substance, rarer than air, and the spirit is an essence of fire—the most subtle thing. Fire is the principle of motion, and its beginning is a spark; it then increases to heat. This is the first step taken as a visible process. There is also an invisible parallel, increasing with the visible increase. These operations are double; the object is to see a formation of mind by the spirit, it being invisible, it can only be understood by her work or creation. The elements are the materials of bodies, and the essences are the supporters of life, the substance which gives them being. The

spirit is the substance of life ; the spirit is life, and the elements are the materials of bodies. So fire becomes a base to the spirit. Heat is one of the forms of fire—the invisible power of this visible form (at first not seen, but a form given by the spirit, either moral or physical,) is motion—the beginning of life. Heat increased produces light ; heat is the source of light, and light the substance of life. The three, of fire, of heat, of light, have one origin, and together are a body. The spirit forms the life. In the composition of life there are three degrees, and each have their parts, each part an elementary form, after the visible growth of a tree, general and particular. So is the tree of life. The three invisible forms of the spirit are the essence, virtue, life. Essence is a principle of animation, and its formation is virtue. Virtue then becomes a source of life, and life is the substance of the spirit—a unity—the body. The visible form is the image of the spirit, and the perfection of the spirit is in the invisible image. The body and the life are flesh and blood ; one is essential to the other. The base of bread is flesh and blood. And again, bread, the substance of life, is a base to the spirit. Wine is the spirit of life—bread the material. The excellency of things is in the life, and as they are rare, so they are valuable. In arriving at perfection, gross things appear first, after as they are invisible, they near an immortality. Bread is the body, and wine the blood. The blood and the body

is life. Body and blood is the heart of created things. Life is the invisible substance or hidden mystery ; the essential of all things ; from the heart the wants of the body, and from the soul the desire of life, and life the summit of attainment—it is eternal—it never dies.

Bread and wine is the body of life ; it is the enumeration of meat and drink. Bread and wine is the longevity of the body—the sum of visible things—a line between the invisible and visible is life. They are to each other material and essential. The distinction are bodied in bread as material, and wine as essential ; together or in union they are life, or one body. Life is the power of motion ; without the spirit, the body is dead. The soul is the spirit of life, and the fruit of the spirit is immortality. Its beginnings are in life ; the fruit of a living substance is immortal. Life, the seed planted, never dies.—There is no death in the composition. A body in life is the highest attainment. An union, or an equal proportion of bread and wine, is health ; a virtue arising from the combination—as the physical so the ethical. The one a temporal body, or temple—the invisible a building not made with hands. The end of the visible body, and the beginning of the invisible is the spirit, and the body of the invisible spirit is power. The seeds of life are sown in an invisible ground—the garden of the soul. Body and soul are two different substances ; one of flesh and blood, the

material of the elements. The blood is the essential of life, and the flesh is the substance of the world. Flesh and blood united make the body physical. This belongs to one of the first orders of life ; it is found in creeping things, (a visible demonstration of motion.) The insect tribe live upon the blood, and as the link of being ascends, the substance of life is more spiritualized. There are many things that live, but all have not a soul ; some are without blood. The trees of the forest and fruit trees have life, but without blood. When the effects of the principle diminishes, the principle itself is consumed. The stones contain a principle of life ; the same with genitals, but unable to move themselves. Fire is the latent principle of all life, and the spirit is the substance of the principle. Without it nature dies, contracts, becomes cold, is a dead thing. Blood royal begins with the hound, ordinary, from decomposed bodies, arising from uncleanness, and the deeper the dye—the more black the impression. As much as the blood of beasts excels things without, so far in itself is a distinction found. The blood is essential ; but when nature is more elevated, it begins to appear gross—it is one with the body. Flesh and blood united are one body ; the essence of life begins to rare, to become invisible, and is not created until a spirit. Life is the heart of the body. The spirit is the substance of the soul. The Leviathan bodies the life ; blood is the life, the strength of his calling.

The body is one ; there is a body visible and a body invisible—the one material and the other essential ; matter and spirit enter the composition of both. The difficulty is to separate them : matter is death to the spirit. The visible is man—the image of the invisible. The substance of the body is bread and wine. Flesh and fish are matters of the body—there substance is blood. Life for life, and blood for blood—a higher power governs the body—the soul of the creature. So with man above the brute; yet all these have souls. The difference again is visible—they have no understanding. An intelligent creature is most adored—is more eminent, therefore, in degree above ; all have their specific value. This gives rise to the soul's power or limit—a standard of perfection—a body invisible. Flesh and blood is the life of the body, and the soul is the power of the same. All visible things go to make up the body. As bodies are composed of materials and essentials, they are different in themselves, but unite with each other in a sure proportion, and form body. The perfection of the body is life, and the perfecting of life is the body's destruction ; matter is dead ; spirit is life. When essentials become invisible, it is called the soul of being. Still the foundation is not affected by the superstructure. To arrive at certainty, a solution is understood ; it may be by an invisible substance, or a visible one. The power of the body is able to accomplish this work. While the result of created things

are the same, as soon as being is given, they have form and become visible. Things that before was not, are raised from the dead. Doubts are dead ; but as soon as brought to light, the composition is known.

Matter and spirit form the body : certain parts compose the same : the number is two to one. Salt dissolves in twice its quantity of water : at first a body ; after union, it is a solution. A doubt is nothing positive—a mixture or part of a negative thing. A dissolution of the body is a solution of the thing. Two substances make up the body : the density of the same is matter. A mixed being is neither one thing or the other. A doubt is similar : it has not matter nor spirit enough to form a body : it is half visible and part invisible : matter appears. Conscience not bodied or silent, has much matter : matter is visible. The life is not seen. The soul possesses a creative power, and can raise what form she pleases. The property or quality of visible bodies is dense ; it goes downward, or gravitates. Fear is the characteristic of all animated or essential bodies : they have a being through visible things : it is the life, or prey, until purified and made clear of matter. The order is temporal. An abstract is the first effort of the soul or the spirit, in her element. Every thing in nature has an opposite : this originates in the will, by putting a negative in the cause of an affirmative. Negative argues an affirmative. Fear is opposite to love ; one is

cold, the other is hot; one contracts, is dark. Love expands, is light, and universally is so—a balance or poise to every thing, making equal. The soul is an essential substance, and is the might of the body; but, without light or knowledge, she is like the beasts that perish. A growth or increase is an advance to life; and the virtue of life is the soul of the body. The virtues are the life—and the soul, an invisible substance, lives upon no other. Love is the strongest; it bodies the cardinal virtues, and has fear for an enemy. The King of Terrors is Death. Love is as strong. The physical forms the letter, and knowledge is the substance, or body; and light is the life of the soul. Fear is essential, but not a virtue, as all virtues are invisible. The essences are received as a nourishment to life. The knowledge of the world is the light of life, and is found in the essence of things. The world is visible, and has parts: the visible is the matter; and, as all visible things recede and die, so arises from their destruction an essence called fear—the nature of fear being essential, and having an origin in wisdom, putting the least first, and the best things last, burying the virtues of the soul, or hiding the life. Fear is contrary to law: by the law in observance, the body lives; opposed to any precept, dies: disobeying the law, gives birth to fear; still it is an affection, because it is a part of life. The invisible part, or life of the body, is the soul; the visible

body, and the invisible soul, in union, is the world. The matter of doubt is fear, but the quantity is not told ; although an invisible substance, it can be measured—since in analysis components are found, and the putting together a synthesis. Two parts obscure, and one of light, are the composition of a doubt: the parts seemingly unequal, are just ; the quantity of matter is double to the quality : the obscure is the matter, and the density is the obscure. Doubts are damned. Counter currents impede each other ; they hinder ; the way is stopped ; it proceeds from the head of government: the way being lost, nothing is found. The penalties of the law are death ; the process, condemnation ; and the beginning is a departure from uprightness. The desires of knowledge are in the heart of man ; and he loses his soul in grasping his desires. The amount of his labor is nothing ; he gains the whole world, and loses his spirit : for why ? because there are no new worlds to conquer. Whatever is gained in time, is lost in power. Labour is the amount expended. Human nature is opposed to the Divine. Things of the body are for the body ; and things of a Divine nature are the soul's election. The natural man is at enmity ; obeying his own will, the disposition of the body seeks happiness in kindred substances—and the reward is the wealth of the world. His life is expended for life, the power of the body. The soul is sacrificed for the power of the earth—

but all earthly things are made subordinate, and, until the discovery is made, the soul is ignorant, and knows nothing. Visible things undergo a decomposition ; the natural forms return to their elements. Body is finite, being born of water, having beginning ; therefore to time subjected of one without a beginning of power. Time itself is not ever ; it is the measure of life, or number of days, for the soul and body are equalized—and the life expended, is the power lost. The discovery of these things discomposes also ; knowledge fails, for reason is eclipsed. As reason is uniform, so is it a course pursued by every one.

The mystery of the Divine or spiritual kingdom is in the Revelation. The life is hid ; the body finds life in the things of the body ; the centre of it is the heart, and the blood is the substance of the same. The life of the body is the blood : the essence of life is the spirit. The grape is the fruit of the vine, or life of the body, being the substance ; the juice, or virtue, is the blood of the grape. Wine is the essence or spirit of life : the virtues of life are the substances of the soul : and a fixed body is the soul's centre. The book of life is a sealed book—and a deed without a name is void. Darkness is void, and the deed not valid. Life enters in the form of light, and the substance is knowledge. The fruit of the tree is good and evil. Life expended for nought, is evil. She sows a mortal body ;

corruption is reaped : the taste of the fruit declares its kind : the good knowledge is found in retracing her steps, as contraries are reconciled ; when the will is submitted, the knowledge of good and evil forms the body of experience. Estate, the life is bestowed in wisdom : this consists in the spirit, matter is dead ; above the things of sense : abstracted from visible objects, or outward form, she lives upon the virtues or lives of others. Life is an inward or spiritual growth, and, until refined and bottled, is not the soul's drink. Life is an invisible substance—and, in the visible essences, life is debased. The spirit of life forms the soul, and makes the wisdom of the world beneath. That which is above is sought for. Fame, although lofty in view, is most unconscious of its height. The magnet has but one point—and the lesson to learn is self. Light is the conduct of life, and the delineation is heightened by the shade. The mountain is to be brought low, and the high places plain : the difficulty is in the will. Light and darkness are not more opposite than the human to the Divine will. Life is ever, and its activity is perpetual. Life can only be supported by life. The soul is a spirit of life originating in power. From the parent, her properties are similar : she is the power of the body human, or visible form. The succession of one, at the demise of the other, makes a line of life. The body's interposition is not the soul's extinction,

although matter is the damnation of the body. Through the body, life is discovered: the body of life is wisdom: the body's death is the life of the soul, and the soul's death is the life of the body. The merchandize of the body is gold and silver, with all precius stones: the power of the soul is not to touch them: the mortal makes the immortal man: the unmade immortal is the second death, or annihilation. The power of the body is equal to its wants, while the measure or quantity is numbered: time is the measurer of the body's fulness, agreeing with an existing law in physics and in ethics. Whatever is gained in time, is lost in power, and the gain in power is a loss of time. Time's death is the soul's life, and the matter of death is the body of time: the substance of death is time: time's extinction is the death of death. The soul is the power of the body, exercised or consumed; amounts to temporal wealth—a plum. In building, there is an instrument called a plum; its property is to show the centre of gravity—where is hid the power of earth and heaven. An ethical line is a separating the bounds or limit of temporal things. A plum is a sufficiency. The soul and body are equal, in two separate parts, known and distinguished by their properties: the one, essential or spirit; the other, matter—dead—differing from each other: one, a principle of a spiritual body; the other, a matter of death. Matter and spirit

in the formation of body, are also equal: she hugs her own death, and lives in the embrace; she must taste death, before she can know what life is. After death, the resurrection. The matter of her decomposition is the body of the phœnix; the flame is the life, and the virtue is the spirit.

Matter unites with the spirit, only in certain proportions: quantity is equalized by quality. The body is like a vessel, whose capacity receives only so much. Life is the fulness of the body. Quantity and quality regulate each other. Quantity is only applicable to the body, while quality is of the soul. To find out quality, quantity is given. In the decomposition of quantity, consists the quality; or thus—quantity is twice as much as quality, a visible disproportion of parts, but equalized in quality: quality excels. Dissimilar things are equalized by weight: opposites are made to poise: power and time balance each other. Power is the soul's virtue, the body's property being time. The number of days is the body's reckonings or measure of time. Body is the offspring of power, and has a beginning; its existence gives birth to time, and a body's labor is equal to the reward. Wealth is the life of the body—and, as certain as the seed is sown, so is its fruit of one kind, partaking of the tree's substance, whether of a corruptible or an incorruptible nature: the body's character is finite; its origin shows a beginning—a beginning of life; for the soul, a

living thing, is a continuance of power, handed, as it were, from the Maker of the body—as the hands of the body fashions the material, causing an independence of being. The body is the work of the Spirit, and the Spirit is of power—one in order above and beneath. The spirit is the very first of created things, the life of every creature. Wisdom is her compacted body—the Word of Truth—the Son of the Most High, she was brought up—and was, or ever the world was. From a Power Almighty the spirit moves. Before wisdom was searched out—even before the motions of the creative power, the spirit—there was silence, nothing to say, yea or nay. Alone, invisible, dwells the Eternal One. Man is made in His image: the virtues of the soul continue in life. Death, the enemy of all his race, follows the heel of Time: time begins in the departure of life, and the end of being is the soul's exit. Life is expended when exercised for the body's provision: the power employed is the substance of life; the spirit of the soul is the virtue thereof: the decrease of power becomes the body's gain. Money buys bread. Virtue is its own reward. The soul in every thing like the image in which man was formed, has the pre-eminence in all things. In regard to time or existence, nothing is excluded. The soul's prison is her own body; and the opening of the door is confession. Her humiliation is her exaltation; her element

is spirit, established in equity. The gain of the soul is the body, for the life is subject. The gain of the body is a loss of time—and time is the body's property: time is equal to money. Wealth is the life of the body, and the power of the body, large or small. Nations and individuals are subject to a sovereign power: these are perfected in time: as the seed, so the fruit: the body's labor reaps the abundance of all things—and, like the body, are temporals: the soul being the power of the body, is expended in temporals—for the life of the body is the death of the soul; and again, the life of the soul is the body's death. Self-denial, or death of the body, is the increase of the soul: the increase adds virtue, and so empowers. Life is the only substance that supports life. Matter is the body's requisite, but nothing to the soul: kind sorts with kind. The visible have a body: the spirit is life, and invisible. Time is the body's perdition—and light, the soul's knowledge, destroys the body. The death of time, is the soul's life: the death or sickness of the soul, is the body: the amount of life or power, shade of time or life consumed, is death. The body is followed by the shadow as closely as death follows life: the death of life is the light of the soul—life for life. Life, in leaving the body, overcomes death: the body is the death of life, and the soul's victory is life. Life triumphant, never dies. The soul and body's latitude and longitude

are discovered. Longitude is the time of the body's continuance in being, and latitude is without limit. Latitude and longitude is measured by time. Latitude consists in power: with power and time it is the same, in a certain time; power is acquired, and loss and gain is equal to a loss of time. Profit is credit, and loss is debit. Power is the latitude of the soul, and longitude is of the body, as there is danger in navigating this vessel, the constitution: to avoid one extreme, and not to incur the other, a steady and single course must be observed: the body, consisting of parts, possessing certain powers, is qualified in temporalities; but, without the light of soul, soon would the body be taken with death. The shadow and the substance are not more together. In the least excess of the body, is the death of the soul; and also the neglect of the soul, is the condemnation of both. Sylla and Carybdas are two rocks, situate in a sea of trouble: the way is between them, and the entrance is so narrow, that only one can pass at a time: both must be satisfied: the sum paid to the one, is left to the other; so that to be liberal, one must be just: they are opposite each other, but in their agreement is life.

Life is the seed, or natural body; its substance is spirit, altogether essential, distinct, separate from matter, or any thing that makes dense or heavy. Throughout the universe, one thing is set against the other; so that what is gained in one, is lost in

the other. The extremities of all, singly and collectively, are life and death: these two contain the secret power of opposition—love and fear—the cause of all war—an enmity universal: the most prominent feature of one is motion; and, in truth, life is a perpetual motion, a title given to that which was believed impossible: reason cannot admit the fact; it is self-evident; mechanism has sought it in the material world, and could not find it; reason failed; there was no hope; was dead in unbelief; but, as soon as a fulcrum was given, the earth is raised. Erected, (proportions of matter and spirit, two visible substances generate life or motion in the abstract,) matter is dead; the spirit is life; the nature or disposition of the soul is an active one, and when the reins are given, it travels very simply. Life is motion in the abstract; no stop, no stay; onward, and still onward; it is like a ring—the place where it is left, there to begin again; a circle—without end—a revolution: the course it takes is the only one; where the two ends meet, is a good performance, and figures a glory. Death is called a King of Terrors—a name applicable, a thing of nought—one whose increase is through fear—mighty in body, and crowned a king; his reign is fixed. Time, consort of royalty, is the compass of his affection. The union of time and death is the sum of life. He is a tyrant; only lives by life's destruction. Time is the vitality of death—or his increase, cold and spiritless, feeds

on time. Death is seated : the world, and all that therein is, bows to his leaden sceptre. The body is of matter, the origin of death, or principle, if such can be: where principle is none, death's increase makes him not perpetual: his existence is only in life's servitude, a fell destroyer, that blasts the precious jewel, robbed of his prey, dies before he will move one step. Life is active, death is passive: every contrariety will be found in much matter; and where matter prevails, the spirit is wanting. The opposite term to motion is rest: bodies in motion would continue in straight lines, similar to a pencil or ray of light. It is recorded, that nothing travels half so fast as light: the reason is, light has substance, and nothing has not. The possession of nought, is no more than existence: this quip is equipped in light; its beginning is fire; the element only active, and power perpetual; a lamp that never goes out; for follow it through the earth, and light will lead where comfort is found. All the elements are only active as they contain fire: there is a descending series, from the chief to the lowest, and what gives the separate name is the absence of fire. Activity is not all that is requisite: the difference in the elements are varied accordingly, and a proportion of slackness is discovered; this is only a negative mode of expression—but a positive gives it a new name. The most remote is the earth, and has little fire, but a sure foundation. It has no spirit

to move, is opposed to motion, is a body at rest. The sun—an instrument of power—illustrates a perfect life, a body full of light; a form cannot be desired, a principle, all fire, all heat, all light, a physical power, three degrees, one nature: the only active thing, a body of motion, an endless race, whose course is ever, from the place where he arises; thither he hastens again. A body of fire, the principle of vitality; fire, heat, light—three in power, one body.

Life is the substance of the body, the extent or height of things, the standard or perfection of the body. Life is the essential of all things, and are valued as they contain fire: there are that have no worth: they are without: the difference is material. Body is of parts, matter and spirit, the one opposed to the other. Matter is dense, and would always be at rest, if it was not over-ruled by the power of motion: there unity in one body, is a strange thing; but, entertained, they qualify each other. Motion is negatived by rest, and inertness is made moveable: what was prone is made upright; and straight lines or things obtain grace. The sun, a projectile body, ascends the height, negatived by the earth, gives measure of space, or describes a circle: the earth is matter, and the sun an animating principle; the one always at rest, the other all motion: the difference between them is balanced; quantity is to quality. Matter is double to the spirit, or the

multiple of quality is quantity. Fire is but matter to the spirit. The elements are four, and enter the composition of the earth. The sun being physical, in virtue is four; quality is excluded; it is only reckoned in the invisible: bodied quality is majesty. Four are the number of quarters, as parts make the whole. The elementary forms the body; the chief element, or that which gives existence; the vitality of the body or life, as it departs; being is made less, and an appropriation made, at each remove, a regular decrease; vitality is lost, when half the sum or meridian is attained; instead of going upwards, now it is downwards: what was then invisible, is now visible; thus measured, the body dies. If the sum be one hundred, fire contains twenty-five, or one-fourth: the amount is the same, however divided. If one-fourth be called a quarter, or part, either of these proportions make the whole. Every thing in nature is counted; nothing is excluded; nothing, the product of nothing, is without life, excluded, not in being, simply matter. Worth centres in bodies, matter is nothing worth. The four elements of fire, air, water, earth, as they are registered, so are they valued. The first quarter is pure. Air is twenty-five per cent. less active, or moveable. As soon as motion is lost, matter is the cause of it, called nothing. The two quarters make a part of life. At this position they are equal; fire and air are invisible; they ascend, are light elements. Water and

earth, what they lose in quality, or rather per centage, is increased by quantity—balancing the elements. The loss of fire makes them quantities ; quantity is as matter, visible ; quality is of the spirit, invisible. If the fire be removed from the water, it becomes ice. The element of earth has then seventy-five per cent. less fire, consequently is proportionably inactive. The elements are the substance of the body. Bodies are equal : the material part is one, the essential another ; the difference is in quantity ; one-half is vitality. The body is one. Two volumes of element makes a body of fire : the sun has the power of life. Quantity is the multiple of quality : the quality of parts are four ; fire the efficient. Quantity is the amount of the geometrical parts. The number is figured in unity, or nought. Nothing is a circle, without substance, a thing without value, wanting life ; dead, itself matter, alone. Unity is something, united to nothing ; gives being. A negative with a positive, produces a medium : a death of the positive, is a life of the negative. Light, the substance, or the conversion of base things into gold. Unity is the body of ten ; an unit is one ; one, and nought, are ten. Ten is the quantity, the sum of a geometrical progression. One is quantity ; nought, because of matter. Ten, is the diameter of the world, whether ten hundred, ten thousand, or ten millions. The diameter is a day or measure of time, years or months ; and the time of the earth

is time's time and a half. In season and out of season is bodied in time. The Arithmetic. The elements, are simple substances, and the characteristic difference is the essential and material,—the one bodying life, the other death ; and in nature, nothing is more opposite : a vacuum is hated ; nothing is the extinction of death, or annihilation. The return of the body to its primary elements, and then the matter into power, is the death of death. In the substances of the elements, there are two opposite natures: fire, the chief, is positive—all in all ; the death of fire is a return into the substance of its composition. Fire goes out of itself; all the others are decomposed by the addition of the element. The spirit, or gases, are the substances of the elements; fire, nothing affects; the removal of fuel is its death : its spirit, or life, is the substance of power. The air is composed of oxygen and nitrogen ; the one, by virtue or relation to fire, is combustible ; nitrogen is the opposite—a negative—a substance without life—a thing of nought—matter: certain proportions will reform. The air being invisible is seen in effect: combustion of one of its substances, and not the other, leaves the matter a part that is dead. Water is composed of hydrogen, and shows its affinity ; its per centage is less ; it is as the body when the life is out. The positive and negative are the distinctions of those two substances: the one is a principle of life, the other of death. Fire is independent. Air is a sup-

porter of combustion ; but, is only a part or substance of the element that burns ; the residue is death, or a negative. Water, as an element, opposes combustion ; but, in the composition, a substance is found that burns. Hydrogen is of a positive character. The earth is negative. Life and death are the two substances. The fruit of the tree of knowledge is good and evil : the seeds of these are life and death. When death is conquered, the battle is won. The conversion of death is the swallowing of it up in life. The matter of death is its substance. Life planted, yields immortal fruit—or, the fruit of the tree of life is immortality.

The substances of life and death are both spirit : one is positive, the other negative : one goes upwards, the other downwards. As all the elements are a modification of one, so is the spirit : this substance is the universal operator, the only active invisible thing, the body of power. The principle of life is in the seed, and is the substance of the parent : when sown in the earth, the body dies. The composition of its parts is matter and spirit : the death of the body is the life of the soul. The sun, all life, or majesty, imparts life, and is the source of the same. Vegetation springs up as soon as his heat is felt, or warmed by his power. The life latent in the seed, acknowledges a kindred substance ; it may be an elementary operation or the work of the Spirit. Excellency is given, and all honor bestowed, as they are terms belonging

to power. Heat, a creation of the spirit, animates the substance. It grows as it feeds on, or is nourished by the element: as the fire becomes a body of life, so the seed of life or darkness is matured in light. The soul increases in life, or the growth of the vital principle is sustained; the matter of the body is regenerated. The body of an egg contains the life; through heat the fowl is produced. In the process of life as a principle, the opposing substance of matter goes downwards. It is of the body, and kindred substances seek their kind; the spirit, as one substance, as its offspring the element prevails, soon shows its origin. Fire passes through all things, a visible display of power; like a passion, it goes out, when there is nothing to feed it. Fire burns, but the spirit only when made angry, or exercised in power; then like the former division, it is a source or principle of life or death, in which the nature or disposition may be seen. It is a tree, productive of good and evil. The cultivation of life is good; a contrary disposition is evil: these make a division. The two different spirits, one with life, the other contrary, without any thing; one rich, the other poor; are bodied in human nature: the cause is in the disposition. The spirit in unity, is power. The spirit is an invisible substance, the most subtle thing; its nature is eternal, because of life; there is no death in the composition of life. Human nature is contrary to the Divine. The beginning and end are in temporals. Time is the limit of

the natural man : the end of time is the beginning of eternity. A conversion is a life of the spirit, or time redeemed : the cause of evil, is the gratification of the body. Life is expended, and the fear is death. The body's life is the soul's destruction, and the soul's life is the body's death. Death is the enemy of life. When life has any thing to do with a contrary thing, a war takes place, and death follows. Life leading, prevails ; life is a substance of light—and when matter is discovered, a fatality takes place. Matter is dead, and dark ; the least particle is a spot, on the robe of light. Death is a foreign ingredient : its origin is when matter enters in combination : matter is to matter, spirit to spirit. When the spirit descends to matter, her dignity suffers. Matter is dead. It cannot go to the spirit. Knowledge consists in the essence of things. Matter, when visible, is in form of bodies, retaining a property given to it. In its invisible state, its name is death. The effect of matter on the spirit, from the medium of communication of light, until, unto its opposite of darkness, there are shades of differences. In matter itself there is an opposition. White, a matter of colour, is fair, to its contrast black, the colour of fate. Matter is dead—but there is a death of matter ; the life of the same is spirit : because the spirit subjects herself, she finds death. The knowledge is light, and light is the substance of life, a dawn of the soul, a discovery of a kindred substance ; is a

return to her first estate: this constitutes the knowledge of good. Matter makes the difference. The turning from evil is following the Spirit. When stopped in the mire, it is hard to go. Light, or knowledge, is the support of life, because light is an essence or spirit. After temporals is the beginning of power. The light of good and evil is bodied in experience. Life sown to the flesh, reaps corruption; when sown in the spirit, it is the power of the body.

Visible and invisible forms, are opposite to each other. The world is at enmity with the spiritual power. The visible throne or heart of man, is the hand of invisible power, and the form or seat of power is the supremacy. The state and church are bodies of respective properties—one visible; the other invisible: their beginning and ends are in power, alike; while vitality continues. Forms visible die, so do forms invisible: death is the period or end, this cease of life, or matter of death; is mystical. One body can only live, whether found in visible or unseen things. Part is hid, and found in the body: the acquisition is knowlebge, and it ceases. The life's desire is every thing, the substance of power. The visible dies to the invisible: things that are seen, are temporal; they pass away, or die; so do invisible things; as soon as seen, or made to appear, are ready to vanish or depart. All created forms seek their rest, and only find it in power. The visible and invisible forms, are the work of power; so from the

beginning, forms are brought into being. Time is their limit of existence, and their death takes place as soon as uttered. Mutation or change is the operation of bodies; a certain time measures their duration; and a return to their elements, is a rest from their labors. Time was, when time was not; time has a beginning, and dates its existence. The body, or sum of time, is the length of life, by virtue of a law invisible, or the eternity of power. The operations of the spirit are manifest, they are visible; and being so, are opposed to the invisible. A divided body cannot stand. All power is invisible, and whatever appears or becomes visible, is a loss of the same. The world visible, and all its forms, are a work of creation. The spirit, or invisible operator, is the hand of power. The being of these things is the diminishing of strength. Finite is a term given to man: an infinite belongs to power. There must then be a death of finite before immortality. Before the world was, power is, a substance altogether of life: no death in life. Time and eternity are variable terms of power. Power in limit, is time, or longitude; while the latitude of power is without measure. Time is the mortality of bodies, or the visible length is death. The eternity of the body is life. The world originating from a source without a beginning, may hope to inherit the substance of the parent. Life being most precious, it is put at the greatest distance; and not only so, but every

barrier or hindrance is in the way. Opposite to sense, or sight, the light of reason, or man's understanding, is found in death. The body of death is the matter of life. Bodies seek their destruction, and are thereby made free. The body is the soul's prison—and the nature of the parent is the only satisfying thing. The soul itself is created, but the secret is with her. Form and power are the two distinctions of bodies: the latent principle is the seed of the tree of life. Form and power united, are one being: forms are visible, and a decrease of body is the increase of power. All bodies desire power; the death of bodies is the substance of power. The visible part of bodies is form, and the matter and spirit of them are equal. Flesh and blood constitute a visible body. Flesh is the matter, and blood is the life. The union of these two are body. Blood is a bodily distinction; when qualified, becomes royal. Flesh and blood cannot live for ever. Death is the sentence, (or visible matter,) against the body. Death was brought into the world, since the creation, and the cause of its existence is in the knowledge of good and evil. To pursue good, advances to prosperity: to decline, is adverse to life. Experience stands in knowledge—a measure of time or vibrations, an inclination first to earth, and then to heaven, a doing of right and wrong, of good and evil: whereas life is in neither. The path is like the sun's course—attracted by one,

and repelled by the other; moves in a circle: all life for a mortal body; would raise it high; the matter of ballast keeps it to the earth. The round of life is marked by time—and as soon as time is substantiated, death, the shadow of time, overtakes, and swallows up; time is no longer. Death, as a body, is the substance of life: it appears in the exchange. Life is the offspring of power; and life dispossessed is affected by time. Exercise is the nature of life, and the change of scene from one to another is in the formation of things. The balance of power, or exchange, is equal in power. There is a time for all things, and the life is so divided, it is the strength of the body. Time is consumed in the body's requisites, and its fulness is the measure of labor. The poverty of the low, is the matter of complaint. High and low, rich and poor, are relative terms. A reward of service is honor, and idleness is the root of evil. To do nothing, by some it is called idle: a body at rest, is past labor: the expression of the spirit is the idleness of the soul. High and low, are opposite to each other; both are necessary to existence. The high raises the low, and the low brings down the high: a level or line of life, is a true course. Time's time is death. The day thou eatest thereof, thou shalt surely die. Desire or want, is the first motion or spring, according to order; so is their proceeding. Motion is only known by its effects: its origin is in the invis-

ble. Fire, the latent force of bodies, expands them by heat. The properties of bodies are their extension and form ; one visible, the other invisible : the greatest extent is to the circumference. The effect of the element is first felt. As soon as want is discovered, a body is poor, and has to beg for sustenance. The loss of his life, distresses a man. A perfect body is one, equal in all its parts ; in every possible situation it must be just. The head of government is a representative of a perfect body, an invisible form, the portrait of the visible world. The form of the body is circular or round : from the centre to the circumference, every part is equal : the irradiation is like the light of the sun. Lines from the centre are angles of incidence ; and a perfect angle is a triangle : the variety of positions are so many angles ; or meeting in one body, makes an angle. An angle is the height of a man : a triangle is equal parts of life. Life is circular, without an end : there is no end to the people. The spirit is life : the body's form is of the world : a compass is a line of life. The diameter of a circle divides one sphere from another ; it is the level of the earth, or horizontal ; a visible line ; the effect of time. Day is the revelation of time, and may be numbered ; it is found to exceed. Night is the opposite of day, or the death of day ; is darkness, or eclipse. The soul of man is void : darkness covers the deep : light is the desire of the body ; and

to know himself is all knowledge. The tree whose body is death, as soon as tasted, the substance of life is lost, and the diminution of life is substituting of time. Time of enjoyment is as long as the substance continues. The fulness of time, or the satisfaction of the body, is death. Good and evil are the substances of knowledge, or light of life. Life is eternal ; the fruit of the tree of life is immortal. Mortality is the light or knowledge of bodies, visible created substances. The forms of knowledge are words, and they are opposed, for the evil is against the good. Forms are equal, whether good or evil : the good will not unite with the evil, nor the evil with the good ; they are consistent in themselves.

Bodies have parts, and parts have form : the visible form is equity : things seen, to be equal evidence themselves. The visible head, is made in the image of the invisible ; and as a line is the figure of life ; so is the form of the soul. Parts also are opposite : the back and face, one only can be seen at a time : are equal in substance, both possessing power. The physical and ethical powers are each five, or the half of ten : this number is universal, or the sum of all enumeration ; all other is but the disposition of them ; they may be added or diminished, but the given amount alters not them. There are no new forms save these : five of them are visible, and five of them are invisible : the same may be seen in the number of inlets, the

senses; outward are five, and the mental or moral of them are the same; the inward image is the invisible form, and the outward a demonstration of the spirit; visible things die—the moral voice is but the echo, and the echo is the image of a voice. Art, also patterns or imitates nature: the reason is obvious, because the law is general or particular.

The forms of the spirit are manifest, and what is manifest is self-evident: the five forms or tribe, enter the composition of man, beast, bird, fish, insect or creeping thing; four forms of power or gates of the law, these are at his tribunal. The outward are images of the inward; animated nature or forms universal, and the five visible, and the five invisible, makes up the tribes or species of beings, forms being of one power, therefore the general term of uniform; this consists in a equity of parts, or equal sides—a triangle or three equal sides, is the equity of a circle; the circumference is three times the diameter; three balls is the symbol of power: all the forms of represented power is perfect, the substance being life, it takes the pre-eminence, and is signified by beauty. There are male and female in physical forms: the Queen of Night, and the majesty of day, but of one substance. An ethical conception is the word of power: power only exists in the invisible: visible things loose their force, are put out, or die. The body of death is the matter of visible things; there is a positive or negative, or the world whose

matter is death and the spirit of it is the life or power. Spirit and matter are the composition of bodies, whether invisible or visible things, there is a positive or negative power—these two are opposite, one a power of death, the other a power of life; the matter of death in a visible or in an invisible form, is a negative to life. Power before and after creation is invisible; the world was without form; the image of the invisible world, or wisdom is expressed in the visible form, a perfect being or power, one all might; produces its like. Power, being the substance of life; a thing eternal, the world is ever. Man made to stand or fall, by virtue of an invisible power, or soul, is upright, also to partake himself to visible forms.

Matter is a death to light, and knowledge is the bodies light, or life. Seeing these things desirable to make one wise, the image of the invisible, was shamed in that he did. The matter is death; the world perfected in wisdom or invisible forms, is made of the image created in. The divided body of man is woman—power only is invisible—things seen or brought to light are self-evident—visible substances are a death to life—power can and does exist in visible substances, but visible things are temporal. Time and death are matters of life, the law is life, a visible body, and because seen is limited by death: a sacrifice, or restitution is a return, or justification of power; before the world was, the

invisible lives in power ; after creation matter appears. The law is operative both ways, is perfect freedom ; with the law is life, against the law is death. The law contains matters of controversy, Being a body of matter, and spirit—one visible, the other invisible, only stands in power. Matter when visible is an exercise of mind, and in labor there is an expenditure of strength ; so in the operation of things, there is found deceit. The law has no respect for persons, it is obvious ; the standard of man is invisible ; mind cannot be viewed by the outward organs. The power of the body, is in the head or soul of man ; the visible form is not the invisible head, the spirit, or invisible substance being in the soul ; and each part is perfected in the anatomy of the body. Power visible, or the world, are separate spheres or one law—the equator. Life is hid in a body of death, or the invisible is concealed by the visible. The centre or seat is the life, or power of the body; so that to obtain life, the body is broken; or the heart, the centre of the body is divided. Power divided among bodies are portions, or a certain amount of substance. Power divided, are separate bodies, visible and invisible ; bodies separated are things ; the matter of a body is nothing, or negative substance, and the spirit is something, positive. The law passes through four, gates or forms of power ; the elements are four, and each is a separate power ; the elements contain a principle of life or death, a

positive and negative substance, one visible, the other not seen, making five visible and five invisible, or a body of ten. The tables of the law regulate the outward and inward, visible and invisible; five are positive and five are negative, yea and nay, whatever more than these is of evil, good is effected by evil; however unworthy it appears it overcometh. The victory is after the battle, and the warfare does not cease until death is captive. Powers are independent of each other, and are eternal; in power there is nothing visible—no matter appears—it stands forever, a body perfected, is in power; matter and spirit in a certain proportion is life—experience is a body of power, and the knowledge of good, and the knowledge of evil are parts, and being equal are the poise, or standing of the body. Bodies that stand, or works that live are immortal. The mortality of bodies is the matter; soul and body are equal—an exemplar is perfect. The invisible part of the visible world is the head; the revelation, or the invisible seen in the visible world, is a divine matter; the mind's eye discovers a new world. Power invisible, is the revelation of the world, or visible head. The world is perfect, and the perfection of parts is power. The back and the face, are parts of the figure, or form; the square of a circle is power, and equals, is the form of a square.

Life, always graced or circular. The line of beauty is grace; matter is of form, and always stiff and

straight ; life is all pleasure, matter all pain. Pleasure and pain are the ingredients of the cup, and the maintenance of the law is good conduct. Genus or genisis is a specified body, or things of like kind, the powers are such, and only generate their like ; the sub-division, or better part of man is woman. The eternity of the world is in equity ; man is an epitome, or a volume of the world ; his history is in the revelation ; his rise is by degrees, and at the end of the chapter is lodged, after labor, refreshment or rest. The book is a sealed book, and no man can read and live. The elements of the world are the composition of the body, and the life of the body is the spirit—the substance of them, are the consistency. The man is of the world, and the woman is of the man ; her head is power because of the angel ; the weaker vessel is after, before has pre-eminence, or standing, before and after, is a division of time, and numbers are the bodies reckoning ; in all numbers, their forms are different ; the visible ten, is the body or uniformity. The principle distinctions are the visible and invisible parts. The woman is not seen, she lives in him ; the twain makes one body. The equilibrium of power is destroyed, when either part inclines or sides with another, and the effect is a joint issue ; any motion or change is a variation of substance, and all substances are either visible or invisible. The forms of power are visible, and appear in the law ; the law or heart of bodies is central, and

the extremities are life and death ; the taste of one is good, the other evil. The knowledge of good and evil is the body of the law.

Time is born of power and is the substance of life; a visible effect of an invisible substance. All visible things are a matter of death. The effects of time is money, or substance, and money is a death to the spirit. Power invisible is changed, or made a visible power ; the visible power is death. Bodies however are beautiful because of perfection of parts ; matter is the disease of the body ; too much matter makes the body heavy ; or more spirit are light bodies. As to time, the one is fast, the other is slow ; the thing is certain, bodies are two ; opposite each other, and the unity is the world. Heaven and earth are each a body, the one celestial, the other terrestrial, or a visible world. Visible things die or have an end, and it is the appearance of matter against the life. The body of matter is death ; the woman may be called the life or Heaven ; being the better part. The man a curse, or adam—the abbreviate is a dam or a short race. From these two, of spirit and matter, in unity all bodies are composed. Two dissimilar substances of male and female go to the composition of the body. The minds measure compares with the invisible standard, and the issue is in kind ; a positive and negative is found in the body, the cause of all dispute, a war of words ; a physical hate. Time

born of life is invisible, but the change is perceived ; a change is from one position to another; an altered body is the effect of time. Times time is death. Power and form is almighty ; two distinct substances, equal in every respect ; form is of the body and is the property, being the substance of power. Power is a positive nature—there is no resisting of its influence; form negatives itself being visible, dies in order to attain life ; the son of power, or first born is returned into the father substance ; names are sacrificed to the will of another, for the sake of substance ; all substances is for the life's sake. Power is invisible ; all things visible must die ; there is no possibility, or nothing positive in form ; its continuance is only as its substance, the invisible parts ; forms not seen are spirit ; form invisible is the word of power ; this is the principle and vitality of all bodies, visible and invisible ; words are specified forms, and convey a signified substance ; the body of the word is wisdom, and the substance being life, is of a divine nature ; a negative body or form is human—uncertain, subject to changes, having dominion in time, and in the death of time ; there is of it no more remembrance. Works of time are the knowledge of the high, and the substance is a part of power—this lives, and is the increase of a small beginning. The Principal. Power is desired by all men, and exists in various forms ; the two principles are visible and invisible. Money is a visible power, and bares the

image, the head is the invisible ; money is a form of power, or a currency of life ; like the blood it circulates through the body, it also has an opposite ; the reverse is without ; the rich are in possession the poor are destitute.

Form of either principle, the visible and invisible, is of the body of wisdom ; the wisdom of the world is visible ; works that are seen are self-evident, and the various form within, moral and physical, are the articles of the table. In life there is more than one course ; quality is the distinction ; these things are visible. Water is from the spring ; qualified water is wine ; wine and water, argues infirmity ; quantity is with water—quality is with wine ; infirmity is caused by a foreign ingredient. Water is pure, and wine is pure, but a mixture is adulteration, and it is a body defiled. Wisdom that is seen is glorious ; the world and its form is seen ; sight comes by revelation, or forms invisible are seen by faith. A knowledge of the world is a part of wisdom, or the law of life ; the law is central, and the motion of the body is the hypotenues ; the visible principle of wisdom is the world, and its substance is life ; the form of the spirit is the word of wisdom ; the wisdom above is heavenly, it begins in life and is without end—the wisdom beneath is earthly, and is not. The two bodies of one substance, born and brought forth by power, are as opposite to each other as heaven and earth ; the one a positive, or life—the other a negative or death.

Wisdom is operative in every direction, as all life is a revolution, like a wheel within a wheel, whose motions are contrary, yet but one purpose effected, which is power in display. These two are seen as distinctly as two bodies can be; one whose substance is matter, the other spirit. The matter of a body is always visible; an individual shows it in his face—it may be mental or physical; matter is in the appearance of bodies, and is the occasion of form. The visible matter of the spirit are the forms of power, matter of form or matter of spirit, which is consciousness, must die; there is no life eternal, but in the invisible; out of all visible things the centre only is power—the heart of the body, wherein is life. The two substances, only formed in the world; are a body of spirit, and a matter of body; these two separate substances are the parts of all bodies. Heaven and Earth—bodies celestial and terrestrial—together or united, is the whole world; the visible part is physical, the invisible is ethical.

The heart of the world, or blood, which is the life and the only thing sought for through this body of matter understood to be happiness or life, is a visible or physical substance, dies; and as the visible body disappears, the ethical or spirited matter forms itself after the power of the visible. The world or any visible thing containing the life, is called the most precious thing, lies hid, matter obscures the sight, and nothing human can reach the invisible,

nothing living, a dead body only is the sacrifice. Wisdom's body, like any other, has parts. The word and the substance of the same, which is faith. The word is invisible and begins in life. Light or knowledge is the fourth of wisdom or portion of power; knowledge is the dry land, or portion of the world. Earth to earth, or kind to kind, is the effect of a secret principle or power; knowledge is the quantity of matter in the known world, and the light of knowledge is experience. Wisdom beneath as opposite to wisdom above; both are bodies of power; their unity is the strongest thing or pillar of truth. Experience is a body that stands, and is bought with a price; the amount paid is equal to the estimate. The possession of light or reason is the standing of the body; bodies are made to stand or fall; any gratified inclination destroys the poise. Power may be likened to a body consisting within itself; prosperity the life, adversity the death; the mixture of these two producing time; any departure of life is towards death; one half lost is the sum of time; time is the amount or cost paid, for time is equal to money, and the amount is in proportion to the labor; prosperity is the effect of time, but to equalize all things is an exercise of power; the whole of spent life is death—the end of time; adversity is the defect of time or end of life; defects are the destruction of the body, as effects are the building up; one law universal—whatever is gained

in time is lost in power; a created soul is void; darkness covers the deep. Let there be light and there was light; a broken body is the price of purchase; life is found in death; a body's destruction is the light of the soul, or knowledge of good and evil; human nature here finishes and the divine begins; for light is an invisible substance, and nothing but unseen things, or what is not possible, for a body to behold; eye has not seen, nor ear heard, neither hath it entered the heart of man to conceive; are the substances of power. The day thou eatest thereof, is a voice from within, thou shalt surely die. From the beginning of time unto the termination, death reigneth, the power of darkness. The two forms of power are light and darkness or day and night; a divided day is a measure of time, and night is the extinction, night is the death of the day as death is the death of the light; power, or a body perfected, is all light, the darkness is no darkness at all; the darkness and light are both alike; time and death are of one substance, the darkness of the body: life and labor is the light of the body. These four portions are four visible forms of power, time and death, and life and labor; or time and death is the power of darkness, life and labor is the power of light, a visible motion and a latent power: these two are in constant exercise. Visible things are the life of the body, but the death of the soul, as invisible things are the power but death of the body.

Time is the substance of life or power, and money is the visible representation : time is equal to money, and money is power : death is visible, when the life or power is absent. These representatives or portraits are drawn from the life, when day declines, night takes rule. Life is visible in the blood, physically so ; mentally is visible when a body is in motion, mentally a distinction of quality. Labor, the fourth principle or portion of power, is visible in act. The four properties, or power, are of one substance, or life invisible. Two and two, or pairs, male and female, or ark of the covenant, or any dissimilar substance, whose unity makes one, is a body of power. All bodies are composed of a certain quantity of matter, with an equal proportion of spirit. There is no difference in bodies, large or small, only one is more glorious, as the sphere enlarges. Form is the visible effect of matter, power is invisible. The body, or power of darkness, is made of time and death, time as it were, the life of the body. Death is the matter : the body of light, or power, is of life and labor, a revelation or knowledge of the world. The knowledge of good and evil is darkness and light, brought to light, or the substance of bodies. This world contains a principle, their unity is truth. The dark substance is a negative character ; the substance of light is positive ; day and night is the light and darkness of the world, or visible power : day and night are a re-

vealed body, being the invisible substance of a visible world. In all bodies there is a latent principle which is invisible, brought into being, a created, of an uncreated substance; created bodies, as all works, evidence themselves. The centre of power is the principle of motion, a poise or equilibrium is a rest. The external is the matter, visible in form; the internal is the spirit, invisible, the life. The tree of knowledge has given these two substances, or fruits, each a name; accordingly one is good, the other evil.

The spirit is good; matter is the evil of the world: knowledge is downwards, or prostration of the life: the return is in wisdom, or redemption. Life is expended for light; the body is dead in absence of life, life taking root downwards, and springs upwards. The body dies, the spirit lives.

Wisdom that is visible is the image of the lower world, and is the glory of the ancient. This is the body visible, whose substance is invisible, and all unseen things are ever; a tree of life: visible things are glorious, invisible are more glorious: life planted, produces life, if the ground is visible, then is the character physical, or an outward paradise: life, the visible fruit of the body, planted in the likeness of life, or the tree invisible, produces immortality. This is the garden, intellectual or hidden wisdom above all visible things. The body of the world, canopied by heaven, the eden of creation, or work

of wisdom, must die, before the invisible. A body dies before immortalized. The beauty of perfection shone in the sire: to know the invisible, is now, as was then, the desire of all; and the only way lies through death, or a broken body. A visible body for a visible immortality, or as long as the sun and moon endureth, is the reign of a visible power.

Visible things are as matter, or nought, before the invisible. The world is not only drowned in tears, but is reserved to the last day, to be consumed by fire. Repentance is the flood, or washing away the filth of the earth, and the destruction of the world is in the spirit. Fire tries spirits of the just, and the proof is in the enduring. The elements themselves shall dissolve, and the chief must be tried in the fire unquenchable; a living sacrifice is the death required; possessions of the world, or power, is the amount or sum of parts, that is crossed by a living principle, invisible, the seed of life. Life dies, or the living body is crucified: a setting sun, darkens the world, as the world dies so is resurrected. Power with power is the word of truth: from the materials of the old, a new world is created, or the human exercising a divine prerogative. The seed sown is the word of life, or spirit invisible, being the substance of the visible; one is planted in the heart, a visible ground, the other, of a divine nature, is planted in the garden of the soul, an invis-

ble soil. The visible seed is in the living tree, a visible power lives forever, and, like the magnet, rests in the invisible. This is a mystical body, of parts equal, and whose performance is like the parts; it centres heaven and earth, a visible creation. Matter and spirit are parts of all bodies, and an equal proportion is the lot of every living thing. The world's centre is the die, a time of the body, a matter of inertness, an infinite divisibility: one part of all the world is negative, which gives a visible, or produces the appearance of bodies.

The secret cause of gravitation is kindred or like, matter to matter ever will descend—spirit always is upward. The positive is equal to the negative, and the point where the visible ends is the beginning of the invisible, matter divisible ad infinitum; heaven and earth are distinctly seen apart. The verge of the world is a visible outline separating the dense from the rare; visible things terminate only in the invisible—they traverse the world round to attain their point; this is the centre or body of power; the quality of this power is love, whose attraction is as strong as death. Matter gravitates to the extinction of life; the quantity is fear; a visible power is proportioned of these. The parts of visible power, are the back and face—the countenance beams with light; the back, like a cloud, brings darkness with it—joy and sorrow in equal weight, is a poise of perfection. Rain and sunshine is seen alternately

in the world, but the maturity of anything is the spirit ; this is the point of wisdom to know—all visible things tend toward life, the only rest found under heaven. Visible power is limited by time, a destroyer of the body.

The world dies daily, from the beginning until time shall be no longer, does it advance to an end. Visible power rests in visible things, or the eternity of the world, and the possession of the invisible is a sacrifice of these. The process is like a ball of thread, or the world ; to pass through the eye of a needle ; the body is exchanged for the soul. The seed is the substance of the two, consisting of parts visible and invisible, or an outward and an inward form, the one a counterpart or image of the other : the invisible is the soul of the world, and the visible is the body or form of things ; every thing seen is caused by matter, whether outward or inward. The substance of the tree is the life, the elementary of the soul or physical, it becomes in process of time, incorporated in the invisible, it is true : only bodies receive power, the spirit is life.

In all living things, the soul is first perceived in the whale ; a Laviathan, subordinate creatures, before is animated, but the substance is either water or blood ; even in these there is a pre-eminence : parts are required to make a perfect body, visible or invisible. The elementary substances to the soul are always visible ; the union of blood and water : the

visible part is elementary or physical—fire is the power or life of the body : the seed is in the body, and is the substance—the invisible part is the elementary animation. The invisible fire is the power or life of the soul : soul and body are parts of the world. The elements are four, two visible and two invisible, or substances of the seed, one a positive the other a negative character, their union forms a body ; the seed is sown in the weakness, or humanity, it is raised in power, or divine : the elements or seed produces substance, the substance when sown makes a body ; the body planted, produces life ; the progression or process is of power, or the substance of which life is composed.

There is a visible life, and there is an invisible life ; the visible is seen, it is either water or blood ; animated nature or bodies without a soul—the vegetable kingdom have sap or water as a substance of life ; the invigorating principle or power is fire, a visible body, the source of vegetation.—The sun. This wisdom is born of the earth, and has water, as a life or soul, these parts form one body.

The next in order is animated nature, born of blood. The first seed or body is planted in the water—it is of the earth or first element : a bulbous root grows in water, and the leaf in the variety of colour. Blood is the leaf of life, of bodies, is the offspring of the earth, it is sown in the water; fishes are bodies, where first the blood appears as the life ;

but a drop in beginning have some, and a gradual increase unto fulness. Water is the life of the earth or vegetable kingdom, and blood is the life of the animal kingdom, both visible : to obtain life, a body must die, there is a transformation of substance, always the better, never the less : water has a spring or source of beginning ; the stones of the earth wherein is the latent fire, or the rock, the vitality of the earth—all bodies, refined, one of another, a crude into fine, or chaos into form. The element of a rock is the earth, planted in the stones, or body of earth, whose consistency is its compact, and as the earth contains a per centage of fire, the latent visible principle is found, this is seen distinctly in the flint when struck—the spark or the insipient of visible power. Hard and soft are terms given to the earth, one a product of the other. Soft is made hard by water, in proportion to affinity : lime-stones with sand, become in process hard, this characters a rock whose nature is solidity. From the element of earth, or body or rock. Water, the next element springs up ; the rock or heart is broken, and out comes water, or tears.

The death of the body is the life of the soul, or invisible part, also the soul's death is the body's life, or part visible—a merchandize of either. The rock planted is raised a body of water, or ocean ; the springs begin in the rock, and the streams make for a place of rest—they unite in one head. Earth and

water are the two visible elements, the one is life to the other : the earth and water in union is the visible body. The visible body, as the seed planted in heaven or the invisible, produces blood—blood is the life : the heart is the centre where these four elements, meet or unite in one life. The body human is composed of the four elements, and decomposition goes to the composition of bodies—there is no life obtained without destroying the body : Each element supports itself—a perfect independence to all bodies ; blood is the visible life, to obtain the invisible. The life invisible must die—death takes place without corruption, when the elements of the body are spiritualized.

The elements—all of them—the four, are composed of two distinct substances, the one is a source of life, the other of death ; they are called gases, or are the two parts or substances of one thing—the spirit. Blood, or the natural body is sacrificed to the spirit ; visible things die to the invisible or are spiritualized, as the death of the body, is the life of the soul. The unity of the earth and water, produces blood a distinctive body—a quality of life ; water is the drink of the earth, and makes blood ; the two invisible elements of air and fire supporters of the spirit, also an invisible substance ; the body of the fire is warmed by the air it breathes ; the fire is kept up by the water and earth, the visible part is nourished. The four produces a fifth, or one name for the four in

union : flesh and blood are parts of the body ; blood is composed of water and earth ; flesh is the matter of the spirit, or the two invisible elements of fire and air in exercise. The visible body is composed of matter and spirit ; one is seen, the other is not ; the visible elements support the visible part, and the visible of fire and air maintains their like ; these four are in body, and the spirit makes the fifth.

The whale of all the fishes in the sea, only has lungs, and when a body possesses these. the spirit is the life ; in the growth parts are increased ; blood is the visible life, but the invisible life begins in the spirit ; fire elementary is the visible or physical power ; as an element it is invisible and only perceived by the spirit ; as it is a chief, none but a higher order can speak of it. The centre of power is the soul of the fish—it is a spark of fire to distinguish the element from the spirit—it is called living fire or spirit. Fire in its native state is not seen—it is an invisible element : in combination or combustion it is visible. In the make of a body, parts are required, or intelligence ; these consist of knowledge as one head—itself has parts, the back and face ; the properties of knowledge of good and evil, make a body. Light is the substance—this is the first degree of power : this substance again is divided or returned as was found. The positive and negative are characters of the one substance or element : there are four portions of power—three degrees or heads :

the first is elementary and brought to a head by cultivation ; it makes no difference whether one or more of the elements are nurtured, their end is the same, general and particular. The proficient is entitled to substance or support; this is the first step in the path of wisdom. Furnished with the means, or a positive or a negative character is of age, or a certain time for a certain substance: the fourth position like the fourth element, is negative, or is not. The elementary portion goes to the formation of body, the materials of which it is made—it requires two substances in union, to one body, or equal portions of matter and spirit. Substance is then that title, or head of power. Money is power. Three heads or degrees—a triangle, or triple crown—are symbols of power. Substance expended, labour in exercise, or the body of substance planted, as a seed of generation, produces good and evil—the body's or the seed's property—it being composed of the two substances, positive and negative, good and evil, are the characters of the world. The seed that is planted in a visible ground, or the heart, in maturity is brought to light: this is like the soul of the body, an invisible substance. The heart and the head are parts of the body. Light is the head of knowledge—an invisible substance. The seed planted in the earth is visible ; after passing through two heads, or degrees, becomes invisible: the third is a perfection, a trinity of power, or one gate; each

severally is made perfect—four visible beginnings, ending in unseen things, or the intellectual powers. Two heads of one substance make a body of divinity, the letter and the spirit, or law of nature. It is to be understood, and universally acknowledged, that the two substances of matter and spirit, are the only known in the world. Matter is dead, or inert ; spirit is life. If the visible seed, as it does, contains an equal portion, the same as bodies, in the revolution or changes of time, it passes to the spirit; this is only active and dispossessing of matter; the nature of the power is invisible. Materials or essentials, are used in building; the difference is, one is made by a visible hand, the other is not seen. The light of knowledge, as an invisible beginning, arises from the spirit of the two substances of good and evil; one substance rises high, the other sinks low, so as to obtain a steady course; neither is taken. Life is onward, and the spirit is life; the nature of this substance is very different from the first; the beginning was in visible things, or the world; it was downwards: as soon as the root was taken, or the square of the matter, it springs upward; the nature of the spirit is active, either descending or ascending, with the law, or against the law, it makes or loses strength. The characters of the world are positive and negative; one attracts, the other repels: when either of them are bodied, they are virtuous or vicious. The spirit attracted by one, and repelled by the other,

a new course is found, a perfect direction given, a law to regulate and move by ; this is the beginning of wisdom. The body makes an election ; here beginneth the dawn of life, or the crown of the body, the king of the subject, a conversion of the natural body, or seed, into a divine, or sacred body. If we look at the nature of the seed, it may be readily known what course it will take, if a visible seed ; then will it desire the earth, a negative element, and a gratification produces a death. Visible bodies must die, before they can reach the invisible, or receive the spirit. A broken heart is the sacrifice for a visible redemption, or a sorrow for trespass, before the sunshine of joy. Life is the crown, visible or invisible. Made perfect before beginning, yet without knowledge or wisdom, a body as well as the soul has worlds unknown to luxuriate in. These parts of being are body and soul opposed to one another, even unto death ; in the perfection of power are united in one. There is a war to the destruction of all visible things, every thing dense or heavy, by reason of matter ; an agent of one kind or other is employed to extinguish, or put out of existence, any thing foreign to the spirit. Fire is the chief element, and marshals the rest. The earth is dissolved by the water : the waters are troubled by the winds ; they toss themselves, and are agitated ; they are made black and muddy, that were before clear and transparent. Neptune, the god of the sea, and all the

deities elemental, are moved. The air, expanding her lungs, blows a gale, the power howling, and rending with noise. Jupiter's hot bolts carry destruction, and in the blaze ; nothing is seen, nothing visible, nought remains but the invisible : here is the dwelling, the house not made with hands, eternal : to live here, the mortal must die, must be burnt up. The spirit is proof against fire—it is life—it can never die : the spirit may be lost, but its nature is everlasting ; the elements when returned, what remains is spirit. This substance contains the positive and negative character ; with the spirit is life, life evermore ; against the law, death of body and soul.

If we give each element a portion of the world, then is it divided, and every one has a peculiar character. Fire, as the chief, is southern, because it is most rare. The element of air is next. The western treasures up the winds and breezes. Water is found in the east ; and the earth, frigid and cold, is the north. The extremities of the world, are hot and cold ; the more heat, and as the portions recede, so is it negatived. The north, and the east, are opposed to heat ; originating in the elements of earth and water, are both negative. The south and west are born of fire ; they are positive : these two are active : fire being the chief element, and the south his residence, then must the place be much warmer with such an occupant. The element of air, living in the west, is free. The two opposite portions,

or the unity of fire and air, is positive; the unity of water and earth, a negative—parts of the world. The portion of the element of fire, with the portion of the element of air, make a pole, or head: air is the body; fire, the life or power, together are positive; both exist in an invisible state. Water is the life of the earth: both visible, and are negative, is another pole. The poles of the world are opposite each other, outwardly and inwardly; outward as regards place, inward as the power. The north is a marked point, or centre of its own; earth and water, both negative, sink or go down unto the let of the positive. Solidity is the extent or heart of the body. The south repels the north, and centres in itself; they are equal. Fire and air, positive, rise to the circumference. Expansion is the power or soul. The north and the south, are opposite each other; so are the east and west; these four portions poise each other—part positive, part negative; these are again united, as opposite as they are, and constitute the world. These four portions, or points, are an intelligence; united in one, as the world is constituted, is the form of the spirit.

To be weather-wise, is to know the elements, and the direction they take. All things or elements, pattern after the original. Whatever their nature is, the Author of the elements gives birth to. Substances or things, are like himself, they being the image of his person. The elements separately, or put in

forms, visible and invisible, may be returned again. All forms that are, are caused by the negative part; likewise the invisible forms are of the positive. These parts of positive and negative are of one substance—the spirit; this is invisible: all power is in the invisible—the author or image of things seen. The east is indicative of rain or water. The west, a blow, or breezes. The south is hot, and the north cold. These are the points of the compass, and characterized by their peculiar element. To exercise one's skill, or show his power, is to use the elements as they are, and produce whatever combination or form he will. The active part is of the body, and the spirit can give substance. To know what weather would a point between the south and east produce, or south-east, we must look at the nature of the element—and the character indicated, will partake of both. A warm rain is pointed out. The north-east point, would be a cold rain. North-west, a cold wind or storm. Summer and winter, are equal, and it is only the absence of fire or heat, that produces cold. Snow is the shroud of the earth. Southwest, a warm wind, or breezes. The north for cold, the south hot. The east, wet—and the west, dry, or fair weather. Fire and air, are active, water and earth, are passive; these together form an atmosphere. The temper or disposition of these are marked or certain. Fire is the activity—and the elements are only so as they contain fire. Air

is invisible, and only known by its effects. The cause of its being invisible, is that it contains more fire; this is the power, or physical operator; all motion comes from this source, therefore active. Air and water are the mediums of the world—one active, the other passive. The earth and water are passive; the earth checks the water, and opposes motion; its power is rest, the centre being the fixed point. All rest, or motion hindered, is caused by the water and the earth, a negative expression for a positive thing. The elements then, as they are active or passive, are in motion or still. They are severally named: each element has a character, when equal, or the active negatived by the passive, and the passive made active: there is then a poise, or balance: but when fire is given out, the lightnings fly, the air thunders in the report, the waters deluge the earth, and that which is passive, is moved at the tempest.

The earth, as a bodied power, its centre or heart is fire—an element invisible, whose property is motion, inearthed or cased, by one whose interests are diametrically opposed, in visible or invisible bodies. The will is of the power invisible, formed or created of fire, is always active, and would know no fatigue, if it was not for the body. The heart or centre of visible things, contains the life: this virtue, or treasure—call it by what name you will—lies hid, buried as it were, so that to obtain, one must dig—all the elements conspiring, like a flaming sword,

to defend, and guard approach. Labor, war, blood, and death—obstacles of ordinary character—are exercised until the spirit is formed. This centre, when applied to a portion of the visible earth, or to the world, has respective titles; any thing visible, whether nature or art, has a reference, mediately or immediately, to this point. The soul is the invisible. The heart is the visible centre of the body. The invisible attracts, or draws near; the visible repels, or gravitates. Bodies are composed of matter and spirit, ascending and descending. Matter goes downwards towards matter; spirit upwards towards spirit. Bodies approach each other, by the power of attraction; in life is this seen. Every matter visible, produces a gravitation. The earth—a portion of the world—has a centre, and it will be found, as you approach or draw near, things or elements become more rare, or not seen, as power only is in the invisible: first they are gross, then refined: the more matter visible in bodies, the more distant from power. Fire is the centre of visible bodies. The earth has emissions rare or dense, according to the will or heart; their names given, are visible representations of spirit and matter, parts of bodies. The will is not seen by ocular demonstration: materials, and not essentials, are objects of sight. The heart as matter, is visible to the naked eye; these separately show the visible power of the body, still physical: it contains blood; the blood is the life, or

centre. The will of the earth is invisible, and all such are known by effects: it is the essence, or nature of the heart, that is rarified into spirit: the process, or art, is in imitation of nature; the science is illustrative, being the spirit of the thing.

The enumeration of elementary bodies are—the sun, as fire; the air, a body of wind; the ocean, as water; and the earth, a body of dry land. The matter of each of these, as all bodies are in part, are of fire: the matter is passion; the matter of air is a vacuum; the matter of water, dispute; the matter of earth, a discharge; in the last-named body, a visible display is seen. The will, or fire, being the centre, and the extremities, or circumference, the earth, together with the water, and air in the outward form of the visible body, are irregular in outline, yet mathematically just. The standard being invisible, all things visible must yield thereto. The mountains are brought low, the valleys are exalted; the visible bodies, of either element, are seen separately and distinct. The fire, as a body, pervades. Electricity is a scientific body. The air tells its own story, by the noise it makes. They are invisible, but known. The ocean and dry land are seen; from the centre to the circumference, or from the outward unto the interior, are directions contrary to each other. The four bodies, or powers, make up the terrestrial. By a law universal in operation, bodies or elements, letted or free, each and sepa-

rately will take their proper place, or a secret order. This hidden mystery can be no other than the life, the only active thing. Bodies moving towards the centre, or drawing near, are as happy as they can be; but from power, or the heart, affection is lost, and blood flows; one is the making, the other the destruction of all. Life and death are the extremities of the law. The earth as a visible body, whose centre is fire, or life, is discovered in a visible, or material condition—although fire, as an element, is invisible; but when the order of nature is inverted, disorder and disease take place; fire becomes the agent of destruction, or a building up, according to the direction given: with the law, nature's refuge for all her acts, be they called phenomena, or an impossibility, yet explains her ways, if subject to her teaching, in obedience, health; against the law, or disobedient, sickness.

The earth, as an element, contains less fire than any of the four; besides this, the consistency of the same is water. The air that is in her composition, produces pores, or prevents a nearer compact: her principal property is solidity: this ratio or mathematical quantity is in the elements visible; the same proportion in the elements invisible. Quality is the product of quantity. This explication is somewhat hard to be understood. Nature when inverted, to follow is somewhat dangerous: the difficulty is only in the will: this is imperial. To those acquainted

with her ways, know also her rewards ; she ladens them with her treasures—but alas, fatal curiosity ! she opens the gate of death; fearful as the entrance may be, to them that overcome, she crowns with immortality.

Fire becomes visible in the discharge of the earth, bodied as man, or the mother of the living. Ætna, from her entrails, vomits blackness, or elements of death: lesser eruptions are over her body. The heart, the vital principle, because of an inverted order, instead of a currency through the veins, like the angry sea, casts up mire and dirt. The elements may be active or passive, by a consistency within themselves: from these the will originates ; but neither power of fire, of air, of water, or earth, can harm, until rule or reins of government are lost, then a change does take place. Lightnings and thunder, or felt darkness, or hell cries, Havoc ! lets loose the dogs of war. Science has bodied all the elements. Each contains matter of dissolution ! the mortality of bodies is the matter; the amount or sum of each is death, the negative parts of the law. A dead body is matter, or corruption: matter is measured by quantity. The standard, or the universal agreement, and assent of things, is the invisible rule. Parts, or the body, is the scale of justice. A foot, or a bushel, has relative contents. The orb of measurement is the height and depth, and length, and breadth: ^{all} matter, or the quantity is known.

In the universe, there is a certain quantity ; this is the body. Counted in time, or measured in matter, the limit is death, as parts are equal to the whole. The life consists of two bodies: a terrestrial and celestial, or a perfect body, is a proportion of spirit and matter. The spirit bodied meets the heavenly, and matter bodied is earthly. As there is a certain quantity of matter in the known world, whether visible or invisible, there is also a proportion of spirit, making the visible and invisible world equal. Time has a beginning and end; matter is the fulness of the body, and death its termination. The three are connected with each other—the latitude and longitude of a body. The origin of time is in life's departure, or a debasement, laying a foundation in time, a matter of death. The law is perfect—nothing of time, of matter, of death, can affect: the law is life: these things are against the soul: the law is ever: these things pass away. Life is effected by time, numbering years. Years are a matter of time; and time's time is the body of death, or power.

Life is the substance of power; it is endless; it has no beginning or end. Power, whether in life or death, is of one substance. Time is the substance of life; matter, a time of life; and death, a matter of time. Forms of an adverse power, or an exhibit of the changes or transformations of one thing. Time is a matter of death. In time's redemption

there is life, being the substance of power. Matter is the measure of time, or half the time is spent in matter; and death is the destruction of life. The death of death, or the resurrection of matter, is a restoration to life. Death is a matter taken in time; and time's speed is only running faster to its own end. A certain quantity of matter contains life; this remains to be proved. Quantity is equal to quality: matter measured, is quantity: this is life.

The four elements bodied, are so many powers, in nature or art—a law universal. The gates or passages, show what each body contains: the discovery is life and death. Matter is the body of death, and life bodies the spirit: the two substances so contrary one to the other, unite in proportion. Death resolves in the embrace of life. A purpose of amendment is a resolution. Death is a passive body; and the direction only of the spirit, is the formation of life, or an arrival at power. A body in power, lives; a body without power, is dead. The two forms, of life and death, are within power; this is the upholding of the world, or the destruction. The first thing, or act of power, is a display of its own nature; bids every thing go free.

From the visible part, or creation, is the substance of an invisible thing: the body is power: the hidden revealed gives intelligence of heaven: this is a celestial body, or the wisdom of the earth. As soon as power is obtained, or the possession of the visible

body is formed, it is called wisdom: this is the spirit of the visible form, or substance of heaven. In the composition of bodies, matter and spirit are found: that which is first, is matter; this is measured by quantity; afterward quantity is taken in the visible form, or the elements of the body are rarified, or made lighter; herein is a visible difference: the precipitate of matter descends; while the essence, or virtue, rises in value. Heaven and earth are a display of substances dense or rare: the wisdom of the lower body is seen by the higher: these two, made to differ, are equal to each other; one is the support of the other. The earth would descend without let, if heaven did not prevent; and high looks would not be brought down, did not the earth humble itself. The compass of the world, or union of these two bodies, is according to the form they take: the most perfect form, is the nearest to the centre. The visible world of parts, contains the reason of things, or the light of the body; this is the circle of its glory. Heaven and earth shall pass away, before life can in glory enter: "This is my rest for ever," is the language of the spirit. All things visible must die: this sentence is made equal in the exchange. Life is hid: neither the possessions of earth, nor the attainment of heaven, can poise or satisfy: body and soul must balance, and so ever stand. It is not in the quantity of riches, nor the wealth of the learned, but a substance out of either;

one regulates the other. Life, a thing that never dies, outlives both earth and heaven. Life is invisible; a body spiritual, is the destruction of all visible things; they die.

Reason and faith, are bodies equal to each other; one is the invisible substance, or light of visible bodies; the other is a substance visible, of bodies invisible: although alike in substance, they are opposite in direction; one looks at the other; both have sight. Reason's eyes are sensual; Faith perceives; enemies in their views, but friendly in termination: unseen things are brought to sight. Reason looks outward, Faith inward: they are of substance, and readily exchange commodities: the merchandize of one, buys the merchandize of the other: the riches of the world, and no other reason is found, why Faith is blind to her possessions: she desires not, nor does she look on them. Reason also is blind in things of Faith. Possessions of Faith, are as much relied on, as the wealth of the world; there is no difference. The more reason, the less faith; and, vice versa, most faith has less reason: they are convertible. Earth likes her own. Heaven is the evidence of faith. These bodies are married in truth; perfected in one. This body, the body of truth, is composed of two substances, of the two bodies visible, earth and heaven; or the power of the world, immortal, invisible.

The world is constituted in parts of either, be-

ginning in time or elements of bodies, exhibiting the four powers, portions, or properties. Whatever is seen, contains no more or less than these; throughout the universe, one against the other is set, opposite in every respect. As in the visible body of the world, so in the invisible; their enmity is their only strength. Bodies opposed to each other, are made to unite by mediation; they undergo a change; the virtue of one, is exchanged or sold for the virtue of another. Male and female unite, and form a body; their issue is according to kind. The strength of the earth, or the masculine, is imparted to the weaker vessel, and the heaven of bliss is partaken. Heaven and earth are joined in wedlock, or a dense body married to a rare; one mind: the law observed, is the exaltation of being; the law despised, or bodies acting contrary, is their diminishing. Heaven is the height of the earth, and is found in looking up: a descending body gravitates, or sinks to hell. Predestination is related to truth, being born of life. Matter, the only cause of a body's appearance in this court. Whatever is visible, must die, is the language of truth: the imperative has no respect for persons. Matters of controversy are the substance of the law. Bodies are opposed to each other; life and death are at issue; facts only are substantiated, and these are an evil: or a body of matter is transgression. Violation is an evil matter: no good thing was ever seen under the law, Justice

fication is of life: facts are related to truth, being a part of the body; so are matters of fact. Matter is a death; but a fact of the matter is life: a fact is one-half of truth, in relationship: no more is seen: the balance of justice is upheld by truth, and a matter of fact can be weighed in the scale. Matter in quantity is parted for life, or representation.

Power and form, are equal in principles; they both contain wisdom: the elements of one and the other are alike; the difference is the direction taken. Latitude and longitude, are bodies of form and power; the one regulates the other. Latitude is of longitude; the sum of longitude, or the world's limit, is the latitude of heaven. Wisdom is the principal thing; she is known by her works; visible in form: this is the world embracing heaven and earth; her power or soul, is in the invisible, or secret parts of the earth; it is found in the revelation. Time or longitude is a body of matter; this is the death of bodies, wherever seen or found. The length of time is visible in measurement: the latitude of a body is in accordance. The invisible matter of time is latitude or power. Matter or time seen, is a destroyer of life, and works death. Time redeemed, is the eternity of the world.

Latitude and longitude, is the substance of time: these titles are prefixed to the visible and invisible parts of creation. Latitude is the spirit of the body of time; longitude the matter. Time's time is its

own; that is time enough; it is measured in itself. Time is the matter of death; the spirit of matter is the life: these several forms of power are produced in the exchange. The properties of bodies are their lives. Time is the substance of life, and the matter is of time: the time of the matter is death; substances, because all are of power: time is a destroyer; matter likewise; and death spares none. The body as one, is the only thing opposed to life: the conversion of death into life, is the removing of foreign substances; so that life may be all in all. The ceasing of mortality, is the beginning of life immortal: the several forms possessing life, are regulated by one law: the material principle of action, or secret thing that animates all, is the spirit: matter is of body. All the elements have an animating, or moving power, hid or bodied; they are in a certain ratio, those that have least, or less life, are made equal in matter: this substance most affects life; when bodied, it is death: the return of life, is death's destruction: the spirit overcomes the matter; it is precipitated, and its total annihilation is by the power of fire.

The world created by power, after a perfect form, is of the substance by which it stands. The spirit or life is in the invisible, so are they maintained. Life is the substance of power, life eternal. The eternity of the world is justly titled: time, an opposed claimant, cannot hold out so long: time has

a beginning in visible things: all power is in the invisible: eternity is crossed by time.

Free from pollution or stain, perfect in creation, innocent in light. Life the offspring of power was ever in the substance of the parent. This one act of creation is the reflected power of man, exercising his prerogative, producing time. Works of creation are from invisible to visible things: where power is, things are produced from the unseen; the world appears: also from things seen, does produce power. Things seen are temporal, the work or creation of finite. Power in possession produces time, and having time, power can be obtained. The exchange of things is only this—visible for the invisible. The Garden of Eden is the terrestrial paradise—was lost in search of the invisible; the revelation of power is a celestial paradise: a finite body lives in the power of the infinite, or substance of the thing created. As all power is in the invisible, and all unseen things are life, so, as a rule, visible things must die. The image of the world is the power thereof. Exercising power in things seen, is the invisible substance of time; the body of time produced becomes the origin of matter. A body of matter is life, the only thing active; matter in form, is body: matter is dead. The generation of visible things is death: or any born of time, comes to an end. The power of producing time, like the sun, is a visible body, of an invisible substance. Time is the image of man, or life per-

sonified ; every new form is the diminishing of life ; as the substance departs death nears or approaches. Time is invisible ; like the power of the body, every time makes a difference, and becomes visible ; matter the sole cause of bodies being seen, the only thing that gives form, appears from time. The adversary of life has four forms. The first is the will : next the opportunity or time, it is manifest the visible matter or cause is the sentence of death. Matter and death are the two visible forms. Time and the will, or power, is invisible : matter is produced in time by the power of the body, a thing not seen, made visible. The body of death is the matter doubled, or life folded, the book shut up. In creation life dies, that the substances of bodies may be known ; death is tasted and found to be the limitation of life ; after is life regenerated, and in the return the mortal is at rest, finding a law of life ; the departure, or going from the invisible, is death : life terminates in death, or death receives life, according to a certain law. The will is a central point ; in descending, finds death ; this must be estimated as the fruit of her labor ; knowledge a thing desired is given in exchange. The light of the body is the substance of the head ; by its own light it is found convertible. Knowledge is valued as equal to visible things, one must die to them, before he can attain to life. This is the discovery, or the door of life : matter and death are the bolts and bars, the descent ; the knowledge of these substances

are the light, the hinge of turning, and the unfolding of them ; death is the entrance into life, the confine of seen things ; death unlocks the gate of life, the sentinel to guard the tree. As the shade of the sun marks the declining day, so night advances on the track of time ; the circuit of his bound is life, the contrast of light and darkness divides the time.

Life and death are the light and darkness of the body ; death finds life, and life finds death. The loss of visible things is a death ; the light of life, a substance of invisible things is found. Life in search of knowledge is darkened as it advances ; one thing after another is shut out, and becomes completely buried in its pursuits, the reward equals the labor, the promise of life, or substance of the body, is the hope of his attainment. To know the invisible is the secret spring of motion, the fire, or life of every body ; and also things visible are opposed, as a matter of death. The body is sacrificed to the soul or power, this is their virtue or hidden life, the rendering up is not without humiliation ; also the soul, in exchanging her virtues for visible things, must subject herself to the body. Light is the substance of life, and darkness of death : light and shade is the variable picture of life ; darkness is the corruption of life or the blackness of death : the colour of innocence, or unspotted life, is white. The two substances of matter and spirit, is all that can be found in the universe : matter, the substance of things visible :

spirit, the substance of things invisible. When the spirit is debased, or occupied in matter, it will partake of it; the light or formation of the spirit is darkened, a gloom arises, a cloud is formed, and a thick covering made. There is also a retrograde motion: if the desire is light, then does visible things or matter depart; the penetration of light turns matter, and converts into life.

The generation of white and black, either in colour or person, is in the corruption, or matter; darkness whatever, is occasioned by matter, it cannot rise to purity without a rectification. A body whose spirit reigns is life: matter is the disease or death. Substances can only live in their kind: spirit is maintained by spirit, the body upon things of the body; visible things for the one, the spirit is invisible. Colours in a coloured body, are parts of matter, or substance; white and black are the named parts; a mixture of them destroys each other, in the production of a new. The division of matter, or crossing of a body, is diversified in colour by the blood; matter itself is dark; fate has given it the colour of death; in the admission of light, darkness is made light. Red is the most remote from white: these colors are the extremities of the law; white, the representation of innocence, and red, the colour of guilt or blood. Red and white, a compound, is the colour of flesh. The law itself is like a body, composed of spirit and matter; as long as any matter is visible, a body is not

perfect. Spirit is the life of the matter, and matter produces life; the formation of the spirit is the invisible body, matter of form is the visible part; matter is produced from the invisible body; when seen it is a loss of power; matter exists in a spiritual form, and when its appearance is perceived it always hinders or retards; its disposition is to descend, and not, like the spirit, to go upward. A spiritual body has parts like a material body; the matter of the spirit is invisible to the naked eye.

The material body, or form of the invisible, has a spirit, or a just proportion, an image of power; matter, the substance of visible form, is quantified, or the proportion is first; matter is visible; the spirit is equal to the matter, little spirit goes to much matter, any over and above is an excess; the perfection of a visible body is in matter, the spirit is hindred whenever perceived. The spiritual body and the material body has matter each of its own; these two bodies are equal, or the perfection of either may be apart, or together; a spiritual body may be perfect in kind, making use of its own dignity, or matter, an invisible matter to a body or conscience. This title, or body, has a twofold meaning, coupled with science, in connection with matter or art; art signifies the visible form given to matter, a fac simile of an invisible apparition; the science of the invisible and visible parts of spirit, any thing concealed in the body, is either an accusation or an excusation: in the forma-

tion or perfecting a spiritual body, visible things are refused, any matter whatever is gross: on the contrary, a material or visible body chooses things like itself—separately or together they are perfected. A visible body has spirit or life in the matter, an invisible body is a matter of spirit; equal parts of spirit makes an invisible body, equal parts of matter a visible body. Matter is measured by quantity, and is equal to spirit.

These are the only known forms, the visible and the invisible, and are perfected in kind; although perfect, nothing visible can stand before the invisible. All visible things, or bodies, must die; they live only in their own natures; life is hidden in the centre; death protects the treasures, and mortality must be confessed. A living sacrifice, or a perfect body, is broken before partaking of spirit; or the wine of life, like the fruit, must be bruised, before the virtue is rendered up. These bodies being equal, one is exchanged, or bought for the other; the absence of the visible is the presence of the invisible; one thing is before the other, and must be done by distance of time; the limit is the death of one, and beginning of another; the value of the one exceeds the other in proportion to the cost. The visible world and the invisible world are equal; one must be perfected before the other. As long as the sun and moon remains, so long is the triumph of a body so glorious. A visible body perfected is the material,

or spirit of the invisible ; integrity or uprightness is the perfection of a visible form. The law is life, when visible is against the body ; bodied is unseen, or a crowned head. The king's will is a law to his subjects, or the sovereignty of the people is the crown of the head. The matter of the law, or letter and spirit of the body are equal ; the consistency of matter is spirit, and the matter of spirit is death ; a black letter upon a white ground is the written law, or a corrupted body. Drunkenness is the color of wine, and the debauchee drinks until he is blue. When temperance mixes the cup, the color is royal. Colors are bodied, or transparent, the one is a base to the other ; matter colored is the blackness of the body, or the clouds of heaven ; as with bodies, so with the elements. The law of life broken, there arises a mist, after, clouds are formed, and almost obscuring heaven, black as despair they burst in tears, sorrows empty themselves, and the blue sky of hope appears. Colour is the stain of matter ; a dead body is matter without life, a pale or whitened corpse : this is the first change, after it becomes black ; the matter of clouds and darkness is a departure of life, a thing unknown, not counted, life is dishonored in any matter. In the creation of the world two distinct things are only found, the visible and the invisible ; a perfect ark ; simply, nothing of matter is seen. The body is composed of matter and spirit, therefore, in the reckoning, men are as the dung of the earth.

Matter, independent of the spirit, is a devil, a body whose own will is his destruction ; born of time, of the body of matter, continues unto death ; here his power ceases, having a beginning in limitation, knows his own end. Visible matter originates in the blood, the centre or life of the body ; the invisible body is conscience, matter unseen here begins; neglected, will make appearance in the visible body.

The will is the centre of the understanding. All things have their beginning in life. Blood, or the physical life, is the heart, the vitality of the body, it may be called the colouring matter of the will. At any time a consent takes place between opposite things, there is a destruction of either body, a mixture, a nature foreign to itself is taken, both are polluted, one by the other ; their own purity is lost, the virginity of the body, or blood, colours the act ; it rises in the countenance as clouds ascend to heaven. The white of innocence is covered by a black ; corruption is the work of matter, in itself it has life, not maintaining its body, is deposed, the devil takes possession, the contrast is great ; from light to darkness, from white to black ; a clear sky, or firmament of power, to one veiled in clouds. In all creation there is but one seed ; itself in all power, not the thing made, but the Maker orders all things. The unseen is the hid life. Light is the countenance of the invisible, darkness covers the face of the evil. The Maker of all things is the spirit, visible and invisible ;

each and every one independent, differing in kind, agreeing in substance. The spirit is of power, to do any thing, the only operator ; a living body is born of the spirit ; the consistency of the seed is within itself, and centres in the will, the invisible part of life. Time upon time is time set. The hatching of power is out of its own bowels. The will, an invisible principle, descending to things visible, makes a difference that before existed not ; there is a mist, a something visible, yet, without form. The beginning of time, in continuance, becomes a mystery ; a heavier cloud near struggled to reach heaven, the mind obscure is worse than death. The consolations of the body are just. In neglect, faces gathers blackness, the covering requires more than mortal to penetrate. The sun's image, scatters clouds and darkness, the mental ray beaming on the long forgotten, wakes to righteousness ; the lids of the night, so long closed, are opened to day.

The knowledge of good and evil, or a body's gratification, is in the will. The power of the body or soul can do as it pleases, in ascent or descent, the complexion of the will, or face of things, are changed by the matter, and the matter is cured by the will. A physical character is discovered in the matter of bodies. All diseases begin in the blood. Matter, or bile, is most from ease. Ease and disease are produced in handling the matter ; when shut up in the conscience, or body, it is a disease ; this begins in

blood, and ends in blood. Life is supported by life. In the opening of the matter a discharge is found, and ease returns where there is no matter. The opening and shut is the door of the matter, the will is the key, that binds or loses. The virtue of matter is physical, and a physical body is matter; in the application of kind is the supply of deficiency. The effect of a body is virtue, the defect is vice.

White and black are matters of darkness, of positive and negative character; one the effect, the other the defect. White is of the light, black is of darkness; one is anterior to the other. Light is of the substance of power, of an endless order, without beginning or end, without measure, an everlasting life. The world created by power is ever, by the will of him that made it, before all things, having pre-eminence, the substance of eternal life. The light put out, darkness reigns, this pales and blackness is not far off. Time is a dark mysterious body, a destroyer living on his own substance, black as night, darkening the covered body; the infernal shades are peopled by him, and crowned king of terrors; the disobedient are full of fears, colouring their own images. Holding bodies up to the light their colours are seen; this presentation is no other than the matter, or the beginning, created in life, visible in light; the further a body recedes, the more dark it becomes. These substances are out of one body. Out of darkness light is brought forth; and the matter of light

is darkness. Power is covered in darkness, or clouded in majesty. Power, the hid life of the world, is only approached unto through light.

Light and darkness are the two substances out of which all colours originate. Light, or transparent colours, are more free from darkness. A body colour, or dark, contains more matter. White is the matter of light; the life or light departed leaves the matter, or inert body; the matter of darkness is black; white and black contain all the matter of colouring, the law is so written. A white body may be called pure; crossed by the devil, or body black, their issue is gold. A white, or any other body touched with gold, the matter is yellow; as things received, so is the matter. Life is supported by life; blood is the matter; when found in living things it is the life. Colours are various, and are found perfect in form. The vegetable kingdom in exalt, displays an Eden, a flower garden; the life of these are their colouring, or transparency of blood. The deepest die is scarlet, or crimson. Blood is the weightiest matter of the law. Life, to be seen, must be acquainted with blood; without shedding of blood there is no remission. Shedding of tears is well for the body, blood only satisfies the spirit. Water is pure; the colouring matter is blood, the instinct, the matter of intellect. Its transparency is beheld until the wine of life, or the blood of the grape, is poured in. Instinct, or blood, begins in the animal creation. Water, as an

element, is perfect and independent ; when analyzed, matter is found ; this is it that makes all differences, matter descends. Water and earth are the two dense, the other two are rare and ascend. Water is colourless ; as white is sometimes said to be, because pure. Red is of blood, and blood is the life. Matter, or blood, is life's colouring.

Water and earth are the matter of bread, fire and air the spirit of the body. The elements are the components of bread. Wheat is the material life of the earth. Water, admitted as an element, is the drink of the body ; as all the rivers run into the sea, so the body of water finds its level. This element, although transparent, contains matter, being visible ; elements not seen have a substance invisible, of the nature of matter, only confessed in effect. What power is to spirit, so is time to matter ; one a natural body, the other a spiritual. The material life of water is salt. Water is visible, and contains a matter of earth ; in a pure state it is not seen ; in the body of water, or ocean, it is found. Salt originates from pure water, therefore good ; a principal thing, and first in use, first born of matter, out of the element of baptism ; receiving a character universal. The life of the air is fire, or the material is leaven. The material life of fire is water, the visible form is earth. Salt is the first matter in appearance, and is of water, the body is earth. The essentials of the elements is fire, or life. The visible life is the mate-

rial of the elementss. The element, or staff of life, is bread. The elements are equal to each other; a proportion of either is the level of the body. Bread and wine is the life, or elements of the body; all the materials of the elements have but one visible form; the essential becomes visible in wine; water receives the tincture of the earth, is coloured in strength, is converted into wine. The elements together are one body, the matter is blood, and the spirit is wine. Visible life is the spirit of bread and wine, or life of the body. Life visible is maintained by life visible; invisible things are of spirit; a sacrifice of body is a return of spirit.

The red of blood is the colour of fire, the matter of fire is the blood. Fire is born of the spirit, as water is born of fire; the first appearance of fire is in the matter, it is bodied in blood. Blood is the life visible, and the fire of the blood is life invisible, the centre and heart of bodies, here they meet; out of the heart are the issues of life; the invisible is the power of the body, and continues until things become visible: a creation, or a visible body, produced out of an invisible one, or power. Bodies of flesh and blood, partake of bread and wine. The matter of bread is for the flesh, wine is the life of the heart, flesh and blood is meat and drink, the spirit of the body is bread, bread is without blood. When the wine or blood circulates or partaken then is their life; the body is converted or transubstantiated; a dead body,

a thing without life, a body of matter, is changed in a moment, in the twinkling of an eye ; the hues of death pass away, and the colouring of the rose turns it into flesh, or bread made alive, an animated body. Fish is the matter of flesh, as flesh is the matter of blood. Blood is the life ; as soon as any one is touched with it, a virtue goes out, colouring the body. Fish is made flesh, in the admission of blood, it is a meat ; flesh is meat, fish is a matter of meat ; meat itself is neither fish nor flesh. Fish is of the water, a matter of blood, from a transparency gradually becomes bodied, as seen in the whale. Flesh and blood is an animal, or beast, and the blood may not be eaten, it is the vitality or life of the earth. Flesh and blood are bodied in earth, a visible form, and does not enter heaven. Nothing but a body of the spirit invisible, or life, can inhabit that kingdom. The lower kingdom of the earth is visible. Time and eternity are opposite in their characters as heaven and earth ; both must pass away, being visible ; the earth embraces heaven in a visible form, the invisible image is the spirit of these.

The earth is the mother of all living ; out of her womb delivers she all manner of things, or bodies, covered by heaven are the productions of the earth. The element of earth makes visible the colour, or matter of fire, most distant from each other, one invisible, the other seen ; a matter of fire is red. Fire, as operative in producing effects, is the principal

agent; its colour is perfect in the blood; it turns water into wine or blood, the earth into flesh, or bread; wine is the life of the flesh. Flesh and blood are one body. Red as 100 of the matter is deep, made less by one-half is 50; the red is changed to blue. Acids act as fire, and on application the matter is made less, is not so heavy, it ascends according to its specific gravity; a heaven of blue. The matter of the earth is yellow, and takes its colour from the gold it contains; pure of itself, but, like everything else, imparting its nature to all. This is a heavy colour, and brings down the blue, to a green covering of the earth, not unlike ignorance, or a green hand, the mother of devotion; not a primitive, but a medium of the vault of heaven, and the vault of the earth, nature's carpet. Reflected yellow, or touched with red, is orange, a stately birth, as all distinctions are in the blood. The yellow, the blue, and the red, are all in the violet. Blue and red is a royal color; self-reflection produces the scarlet or crimson. These colours are of the earth. In the body the heavy is found. The transparency is consciousness. The order of the seven is produced by the light. Earth is born of water, the prism of the body in the language of the spirit, the bent bow deluges the earth in tears—as a witness to all nations is the bow. Blood is the end of the law, and like must have like. All the penalties are so many articles. Others subordinate are produced; they are the burnt or umbered ones;

greater sufferings are undergone; the heaviest are the ocres, significant of a curse.

The law is perfect. All the colouring matter is of the earth: black and white, are a matter of light and darkness, or a body of earth: if the matter is more dark, then is it a black body: nature supports her own. A perfect body of darkness, is black in colour: a white body, is a child of light: children of light and darkness are from one power; they are visible, inasmuch as colour is named—for wherever seen, matter is. Light is of darkness: darkness covered the deep. “Let there be light—and there was light.” Darkness is the power of the visible world, or the sealed book. The Revelation is light: visible things arise out of darkness, as the light is admitted, or a transformation of body. Light is the substance of power: in the light, or body of power, there is no darkness at all.

Matter is the substance of the visible part of creation: the life of the matter, is the making of a Theist. The spirit is a substance of the invisible part. The matter of the spirit is the making of a Deist. Matter and spirit make a body. The substances are convertible, or a transubstantiation. Matter disappears in life. The spirit is the power to produce matter; and likewise matter in quantity, produces spirit; of the things that are, a living body is found. A Theist and Deist, are opposite to each other, materially and essentially; also inde-

pendent. The substances of the visible body, or ten, in union, are one. Man is the visible substance, or form of the earth; woman is the invisible part of man—the heaven of the body; heaven and earth, two bodies, united in one world. Heaven is of the earth, as the earth is of heaven; one supports the other; or life. Heaven is the substance of the spirit; earth is the substance of matter; the hidden forms, or invisible parts, are life. The heaven, as a body, brings forth her increase—the fruit of the earth; and the earth is raised to heaven in the exercise of power. Invisible things are made to appear, from visible; again, the visible is returned to the invisible, or power. The substance of heaven is out of the earth; and the substance of the earth is out of heaven—soul and body, the heaven and earth of man, or life.

The invisible matter of the invisible part of creation, is the making of a theologian, a visible life, of a spiritual matter: things not seen, are revealed; invisible things, from matter invisible, or life. The spirit invisible, is of the power of creation. Things revealed, are returned to the invisible, or the making of Divinity. The spirit is the life of a theologian; the matter, the power of a divine.

The invisible element of fire, is the beginning of power, or electron. All power is in the invisible: the matter is the visible part. Divinity has the element of fire, as an invisible power. A theologian

has the words of life, or a matter of spirit : the matter of spirit, is fire ; and the matter of fire, is air—an invisible element, like fire, effective. The two are made one, in the invisible. The power of a divine, is of the body, or theology: the power of a theologian, is matter invisible, or spirit; the power of a divine, is to produce a visible thing ; a theologian's power, is to produce an invisible substance out of a visible one. The spirit begets the matter, and the matter the spirit. The desire of visible things, or bodies, are to the invisible, and the invisible takes pleasure in creation. Divinity is the invisible power, or life; theology the form of invisible life. Form is visible, power invisible; form is the image of power ; the substance of power is the matter of form ; matter the only thing that makes visible. These bodies are independent ; each after a particular element. Fire and air are invisible, and only known by effects: air as a matter to fire, is subject, making an invisible body, or prince: fire, the power of air.

Form and power, are the two bodies of matter and spirit; united, is the invisible image. Form is of power; spirit is the substance of power ; matter the substance of form. The visible form is the earth, of an invisible substance: the visible power of the body, is the soul, or heaven: the unity of matter and spirit, is one body. The earth visible and heaven united, is the visible image; the visible

image, or form, is of the invisible ; and the invisible image, or power, is found in the visible. Form and power, are bodies visible and invisible; the substances of these are matter and spirit. The earth is of form, the heaven is of power. After the heavens were made, next the waters were separated from the dry land. In the creation, or act of power, or producing a visible form, either a particle or world, power covers power. The Invisible raises up out of nothing, visible bodies ; first, the earth, as an element: it is a particle or participating of a body. The visible earth divides the substance of power, containing within itself an equal part ; it is called the back of the image of power, according to a law. Visible things cover or hinder the invisible. Power centres itself; although invisible, is seen in form. Out of the earth, the visible body first produced, are brought forth the visible heavens, dividing itself, or bestowing one-half of substance, making equal. The earth is out of darkness, or the matter of power, an invisible substance, or spirit. Created in matter, all bodies receive it of the earth, and are proportionably visible. Heaven and earth are visible forms, and are as matter and spirit, to each other, or one body ; in the process of creation, alternately bodies are dense or rare, one supports the other. The heavens are supported by the earth, and the earth is maintained by heaven. Out of heaven the waters descend; also the earth in her separation produces

water, or seas. The first two forms of power, are heaven and earth, one out of the other. The heaven, or power of the earth, is spirit, the invisible substance : here is perceived a rule of operation—the invisible brings forth things visible, and the visible returns to the invisible: all things move and have their being, in power. The earth is a visible body. The heavens, or power of the earth, are proportionably invisible; one-half the substance, or a body with less matter : the law of observation is, matter descends, the spirit ascends. Power, the creator holds the matter in suspension. The earth is a body of matter; the heavens are of the earth, and are raised as high as the power will admit: being equal, there is a poise of the body. Heaven and earth are visible bodies; one less in matter, or quantity; made equal in quality, or spirit. Matter in descent is the base of all bodies ; the spirit the elevation ; they also are equal, and maintain each other, producing a visible standard, or height. The matter of elevation is the upright, either sides being equal ; perfection is visible : the invisible image of power, may be called perfection. This is an important part: out of the invisible there appears a visible standard, a matter of universal assent. All bodies possessing it, are regulated by the invisible.

There are material things, and things essential, in the nature of bodies; matter the darkness, and spirit the light, or a divided day. The matter of

earth is the darkness, and the light of heaven is the spirit ; the night and day of the earth : the matter of earth is night, and the day the spirit, or the material light.

The power of the earth is in heaven ; the invisible substance of the earth, bodies of fire, are in heaven, or element. A perfect body is life. Look how high the heavens are from the earth, so far is the matter from the spirit. Heaven is a light body, but contains matter ; they are not clean ; the matter of power is the water they contain, or a divided body in the separation. Water descends a visible body. The spirit of the earth is heaven, the matter of heaven is water ; ascended as spirit, descended as matter ; the power of the water is the air, an invisible body, ascending beneath the heavens and above the waters. Gradually, from the beginning of creation, bodies or things are refined ; first in a gross or crude state without form ; the materials of the building, after piece by piece, or one by one, are fashioned while as yet there was none of them. The soul of the earth is void. Until the heavens are created there is no exercise of power. The heaven is of the earth. Earth is a body of matter visible ; the invisible power or soul is the spirit ; the centre of the earth. The heavens being visible are occasioned by the matter of earth, a body solely of matter ; the life of this body is measured by quantity ; the colour also, is of its own power or body. Gold is the centre of

the earth. The earth may be called the male, or covering of the heavens. The woman is of the man, the centre of his body, the life.

Earth and heaven are proper names for bodies. One is a soul or help to each other. The earth finds life in heaven, and heaven finds life in the earth. The free and the bond or a rule of the body. The earth is all matter, and exchanges with heaven, praying for the spirit. The heavens descend or bow to the matter. The two bodies of heaven and earth have an universal distinction, or difference ; one a body of matter, the other a body of spirit ; one visible, the other invisible. Earth and water are visible, fire and air invisible. The substance of the earth are the two first, the substance of an invisible body is air and water. The heavens being visible are perfected in matter ; they declare a glory, they show forth a handy work. Matter is the first thing observed, or an impediment to progress ; power is current for the quality of bodies ; the visible quantity of matter presupposes or argues an equal power. Herein is a standard or law of nature. All bodies are made up of the two substances of matter and spirit. Let the spirit produce the matter, and the matter the spirit, it will be seen or known how near perfection a body is by rightly dividing the word, or the body of the invisible.

Out of the visible earth arises the invisible power of the world. Creation is a perfect work ; everything

is made equal: there is a visible body, and there is an invisible body; the one as a soul to the other. As in the visible world, so in the invisible world. As matter is animated by the spirit, a body of matter becomes a living being. The substances of heaven and earth perfects a body. To make man heaven is taken, or woman; the materials are reciprocal. Life is in the matter, the substance of power. The soul of a man has the tenderness of a woman, and the power of the woman is the Head, or light of the body. Man is the visible image or form, taken out of the visible world. Man and woman are one body, as the heavens and the earth are one world. The male substance has a decided character; it is the matter of the body or negative. The female is the soul of the body or spirit positive. Matter, in organization, takes its form from an invisible standard or perfect image. The creator is a body of power bringing forth treasures new and old. Matter is the only thing visible in nature; and, as a rule, proportionably seen; regulating at the same time the article of vision. The extent of matter is the longitude; and the point of vision is where one body ends, and the other begins. Matter is a perfect body, and has solidity for a standard. The female is of the invisible part or face; the angel or countenance of the spirit. It is necessary to follow the order of creation. Matter is first visible; out of darkness born—after, the spirit: both are of power.

The back and the face, are parts, visible of the invisible—each body possesses both, or image. The desire of woman is the matter, or man ; and the desire of man is the woman. Matter or form is a perfect body, itself having parts ; the back and face, the light or face, is the life of the matter.

Time is the spirit or life of the matter. Time was not until man was made. Out of the body of matter the Dial appears, or the face of the earth is the index of the heart. Out of power, form is produced, matter of form, time of the matter, and death of time : four different forms of one substance. Power and form are perfect, form being the image of power, or convertible bodies. Form seeks power, power seeks form, or perfection. Imperfect bodies, or human nature, are produced by visible things. Matter visible is the imperfection of bodies. To obtain the matter a body must be broken, a thing imperfect ; a body is of form, perfect. Out of the body matter is produced ; a visible substance of a visible body. The spirit of the body is the time of the matter. Matter and time bodied is a cease of life, or death. Time is the invisible spirit of life diminishing or hastening to its end ; matter the visible substance or dust of the earth.

In the diminishing of life there is an increase of matter. The matter of life, an invisible substance, is the time of the body. Matter is visible, either in male or female, in accomplishing their desire. To be wise, bodies must know each other.

Time is the matter of form, the invisible part, or spirit. Form is the visible body of power. Time the invisible body of form. Matter the invisible body of time. Every change, or conversion, is either a visible to an invisible one, or an invisible to a visible. Time is the power, the life of the matter. Time is of the visible creation, out of form ; the spirit of the body, an invisible substance.

Time and power are equal ; the gain of one is a loss of the other. The matter of the body is visible, without life. All things visible, matter or bodies, must die, before they can arrive at power. Wisdom is the invisible body, centered in visible things ; or bodies : but to touch one of them the law of life condemns to death, the poise of the body is lost, and cannot stand. Power is invisible, and the body is divinity. Visible things are temporal ; they live in themselves. Invisible are eternal. A body must pass through things temporal so as not to lose eternal things. Body and soul are equal. Visible things for the body ; invisible are mental. To obtain the things, the soul or mind must be petitioned ; and the light of the body is the keeping of the soul. The visible world is a poise for the invisible world ; the materials of the old, is the spirit of the new ; life finds death, and death finds life ; first and last are perfect, the only difference found is the substances of good and evil ; one a benefit, the other a distress ; or the light of the body. The form intellectual given

to this principle, or beginning of wisdom, is reason—a body of equal parts, poising itself, or keeping erect; on one side good invites, the other threatens; the light of the understanding takes the narrow path, out of the parts, a way.

Light leads to life, and life to power. The life of the body, or lower world, is the image of things seen, or wisdom, an invisible form or power. The visible form or body, constitutes the invisible power of a created world. Visible things originate in the invisible, and power centered, converts at pleasure; or changes one thing to another, always an opposite; if visible, then an invisible image; accounting for the truth, opposite things are united in truth. A lie is an opposite, or the false and true are parts of a divided body. Opposite things are a neutral title, belonging not more to one than another. Two persons or things make one body. The man and woman are one. The man is the matter of the earth, or dust, one of the substances of the body. The woman is the spirit, an invisible part, the face of creation or matrix. As a body of matter is equal to the spirit, so is their life in the matter. The woman is visible in the matter of the man, in creation, an ascending or descending series, bodies are refined. Out of the earth man is taken, or made, fashioned in the lower parts or rude materials, after is raised to life. A potter turns his vessel to the pattern or mould of his make, the image of his mind invisible, brings out in

form such things as pleases him. The sculptor, from a block of marble, throws off all rude parts, bodies a thing in proportion, or life. This is a property of the invisible or standard, matter in certain qualities ; represents the life. Life is also visible in matter. A flint is as matter to the spirit (for all invisible things or power is in the spirit. As a contrary to this, all visible things is the matter of the body). When struck it emits a spark, or life ; this is the first appearance of fire in a visible form, and continues until it reaches the centre or heart of the body ; fuel is the matter of its support. From the stones or minerals all more or less contain fire, descending to the earth ; her body also generates through heat. It is turned up as it were through fire ; things or bodies that have life are out of her bowels. From a flint, a visible spark ; to a diamond, a spark invisible. Here is the idea of a latent life, or image of the sculptor. Like the flint in the hand of the operator, so is power to the earth. Let there be light, it is but adding fuel to the fire, and a light or blaze may be had. Let us make man. The spirit and the matter unites and makes a body. The sun as a body of power, generates from matter. The body of matter is burning with desire, the inherent substance or life. The light of the body is woman, of a more combustible nature or refined body. The breath of each other is a spontaneous combustion ; any volatile essence or spirit, neighbouring a body of

matter, fire or life is produced. The two substances of matter and spirit, in equal parts, giving quantity to matter, and quality to spirit, is the life. The spirit is proof in the matter of life. A dead body raised to life, or a live body crucified, is an operation of the spirit.

The invisible part or spirit is the ascent of the body. The visible or matter the descent. A union or marriage is by consent. A separation in life is when a body takes different directions. Life departs, or the light goes out, as the matter is making; as the invisible recedes, the visible appears. The latitude of one is the longitude of the other. Matter or body is visible, perfect in form; spirit is invisible, perfect in power. A perfect form is not seen, the spirit covers. Life is the substance, or a thing of praise.

Wisdom, or the back, is the image of the visible world. The invisible, or countenance of created things, is the face, the power of creation, or soul of the body.

Man and woman are as body and soul. The man is not without the woman, nor the woman without the man; equal to each other, visible and invisible. From the visible body, a creative power, or wisdom is bodied; and from the world invisible, or power, a visible body. The materials of one is the substance of the other. The possession of the visible is the exchange of the invisible, or a body is sacri-

ficed. Death is a point of wisdom to know. Matter is the power of a visible body, no man can see the invisible and live, a point where the visible body ends, and the invisible begins. The law the broad cast of the body. Matter and spirit mingling or mixing, destroy themselves. The fruit of the marriage is time. The power of the body or visible world is the soul, invisible, or wisdom ; the consistency of the visible body is spirit, matter is the visible part. A broken body is a destroyed body ; instead of standing it falls. The moment a body departs from uprightness, time begins to make, and the limit or duration is in proportion to the power. The substance or body is ever. Power is invisible, and nothing but the invisible is ever.

Visible things are the offspring of might. Perfect in standing, or a just balance, time, the heir of life, destroys or spends the labour of his forefathers ; opposed to life, makes direct for death. Bodies produced by power are made to stand. This is as much as can be done. Between the body made and the Maker there is a law positive, so far shalt thou go. The visible body or world is the limit of power, or the invisible world is the image of the visible. Fruits of the invisible, or substances of power, are ever a tree of life. Visible fruits, are of the tree of knowledge : good and evil are their kind. A body made or compounded of these two substances, of matter and spirit, are the visible part, or back of

power; the other invisible, or the face; perfect in soul and body, they being equal, must if the poise be lost, incline to one or the other. Spirit attracts spirit, or kindred substances draw near to each other. Life is divided, but knowledge interposes: matter or a visible body is outward: life or spirit is within: to pass through, the body must be broken. In possession it is the light of the body or parts, good and evil characters the fruit. In breaking the body, or destroying a perfect thing, it is evil: substance is good, one half lost in the gratification and engendering time. The substance obtained, rewards the labour: the matter thrown away, is the substance of time. After a body is produced a maintenance is necessary, equal to the task, produced in time. Matter is always visible, the spirit invisible: the immortality of the body is in life. Life is of power, the first born; light, the substance of life; and truth, the pillar, stands for ever. Life is most precious; being invisible, no one thing visible can compare, it is hid under matter, and all that there is of it. Time, or a falling body, nears its end, the invisible part of matter, and the matter bodied, is death. Dark and mysterious body is it. The power of death is the devil. What an embrace, a sworn enemy. This substance is the residuum of matter, every particle of life is consumed; a substance once visible, now lost sight of. Despair is the darkness of death, as the life is consumed, or the light of life goes out, the spirit of

search, or hidden life, begins to make. The light of the spirit is hope, it dawns or breaks through the matter of the dark. As soon as the light appears it gives indications of day. Light is a body of form, composed of spirit. The spring of life is before the summer. Visible bodies take root downward, and spring upward: the reward equals the labour. Life is found. Life is invisible, mortality is visible: a decrease of life is an increase of matter, or visible substance: death a body of matter, or substance of life. A visible body finds an invisible; the invisible a visible. Time and eternity are habitations of either. A perfect body of matter, or terrestrial and a celestial, or one of spirit, in unity, is life. A body visible is temporal, an invisible eternal. Matter is the substance of life, convertible at pleasure: existing as matter is visible, subject to time; returned into spirit is invisible. A body invisible, or life, is immortal: there is nothing visible, nothing that can die, all is life. The wisdom of the thing, or the invisible body known, is the secret of life. Life at first is perfect, or man and woman: the substances of the same united are one. The union of man and wife, or a visible body, is through knowledge: parts are the light, or male and female: prosperity the good, and adversity the evil of the body. Visible good or being prosperous is the loss of life: adverse is an invisible good or life, a body returned from where he started or estated: knowledge the reward,

or light of the body. Life found in adversity is not unlike the same spirit strengthened. Death is more than adverse to life, the death of death, or the light out of darkness is the immortality of the body. The fruit of a visible body is life in form. Form is perfect: born of power, inheriting the father's substance. Form is the back or shadow of power, or wisdom of the earth. The substance of power is invisible, the wisdom of heaven. Form is taken of the earth: the body is represented as man, or knowledge the light of the body, of matter and spirit: the parts will only unite in proportion, observing a law universal, establishing a perfect standard. The fruit of the union is form, it being of the earth, receiving the impressions of the body, and the body from the creator, or power.

In the lower world power is visible, in its own works. Perfection is the stamp of the invisible. Form is the visible power of the visible earth: the invisible form or heaven of the man is woman. She is the light of the body, or church: wisdom is her name, the invisible form of power. Man and woman are like heaven and earth, all the world to each other. Form visible or invisible is of power, or the substances of the visible world. Heaven and earth are two bodies of the world, or wisdom. Knowledge is of matter and spirit; the elements of these are in the body: the woman as rare, the man as dense, or the A B C, the beginning and end, or the alpha and

omega. In the separation of the body, wherein is knowledge, the rare and dense of the elements are found : one the production of matter, the other the spirit. Matter bodied is earth, heaven bodies the spirit. Knowledge is of the elements. Wisdom of the body. The substance of knowledge are parts put together, or head invisible : there are elements invisible, and there are visible elements. The knowledge of one, and the wisdom of the body, is of the visible world. The invisible, or spirit of power, creates a new world. The centre and power of the world is first found : this is through the matter, or difficulty. After the spirit converts the matter, the visible body of wisdom, into an invisible world or power, nothing more remains but the form ; this to know, bodies heaven and earth, or substances of bodies, visible and invisible.

Visible substances are representations of truth, or forms. The invisible substance is power. Forms pass from life to death, from death to life, or are resurrected : the matter of the body descends, the spirit ascends. The centre of the earth is the point of difference, or mediation : matter gives up, the spirit turns to life. The point of difference between the human and divine nature is, one visible ; the other invisible. Visible things descending are more apparent ; there is an acceleration, also more dense or gross, at first effectual only, then apparent : after, their hue or colour is changed ; nearing to darkness :

the nature of their make, or the light diminishing unto the end. Bodies being equal find their centres, the pivot of their turning. The heart is the life of the body, a visible or physical matter, descending to the gratification of the body. The heart is broken, the weight of the matter is raised by the spirit; the power of these united substances is wisdom or life.

The soul is the power of the body, physical wisdom is the matter: spirit is invisible, and bodied in power, or the ethical.

The body of wisdom is physical, or an invisible matter: the power of the visible or heart of the world: here is observed one body bending to another, or making obeisance, the attraction of all that's visible, the divine nature. The earth bends to heaven, establishing a paradise. Life is a crown, immortal; and a king is the image of the visible world. Human nature is opposite to the divine: like matter, descends, and the distance is the travel of the body: every step is contrary to life. In turn the spirit raises the body, or puts on the divine: satisfied with labour, returns into rest. Life is the fixed point, or the mark, prize, or any figurative name indicating the value or visible signification: it is an invisible substance, immortal; found through mortality, or things visible. Life is an invisible body, is of two substances opposite to each other. The spirit of the body is the life, or human nature, the matter of the body is death. Truth in a body stands for ever. Creation is a per-

fect work, or an equalized body. Form and power compose the body. The matter of death is the spirit of life ; the body unclothes itself, or lays down to sleep, and awakes in life. The object of the soul is invisible, and all things visible must be passed through before she can reach her place of rest; this is the centre of attraction, the point of wisdom. As it respects the body it is wise—setting a greater value upon attainments. Life temporal is the substance of visible things, or the life of the earth ; the revelation is heaven, or visible wisdom. Woman is the soul or power of the earth ; the twain are one body. The wisdom of the world is the matter of eternal life ; matter or visible things must be converted or changed into life. The wisdom invisible, or body of heaven, is as a bride for the power of the earth, a king and queen, or life by marriage. Light and life are the two substances of truth, or life eternal.

Human nature ceases, or is governed by time ; personified by a visible head. The divine is ever, or invisible ; light is the substance of visible bodies ; life, the matter invisible. Light and life, are bodied in truth : whatever the light declares, or makes visible, is substantiated in life ; forms are the substances of bodies ; life is a visible representation of the light, or the declared truth. Man and woman, as one body, are the visible form, or life of the earth ; the life of heaven is of power ; the sun rules the day, the moon is queen of night. The wisdom of

heaven, and the wisdom of the earth, opposite as they are, unite in power ; all visible forms are the life of the earth ; invisible forms are of power, or heaven. Forms are four, and each after an element ; the beasts of the earth, the birds of the air, the fishes of the sea, man, the life of these, or living in the element of fire. Forms invisible, are the power of the body, or life of the visible world ; the four elements in unity are one body ; the four bodies are one spirit, or man. Creeping things are less erect, and the subtlety of the spirit, is taken from the serpent. The spirit of the earth, or substance of the body is power ; the four elements, or man, is taken out of the visible earth, an epitome, or history. A body is of the elements, and the spirit is of the body ; bodies are visible, spirit not seen ; a body of matter is life, matter, produces spirit ; and spirit the matter, working together both ways, so that the first shall be last, and the last first : the difference between the wisdom of the earth, and the wisdom of heaven, is in the direction ; one is downwards, the heavens are upward ; the seed of the fruit, takes root downward, and springs upward ; the root is of the matter, the leaf the spirit : the visible, and invisible wisdom are images of each other ; things that are seen, declare the power or wisdom of the spirit ; unseen things, or power, produces visible things : power is centred, and the midst is the point of turning ; what is visible, returns to the invisible, or seeks power, what is visible,

or power, erects a new world ; the first man is a body of earth, or visible wisdom, the second is the spirit, or heavenly wisdom ; body and soul are parts ; one visible, the other not seen. The seed of the body is a substance seen ; the seed of the soul, a substance invisible ; matter is visible, the spirit invisible ; a production or work of matter is physics ; a work of the spirit is ethics. The matter and spirit of a body are equal ; originating in the elements, one a positive, the other a negative character, one a body in life, the other a body of death ; a dead body is raised by the spirit ; a living one, dies in the matter ; power in any other body or form, is a negative, a contrary, or disposition. Form is of power, the substance of the body ; life is the composition, or the eternal ; form is ever, being perfect ; an invisible substance or life of the visible creation : the wisdom of the earth. Form is the spiritual body of the invisible world ; power is the spirit, or soul. In the creation or producing of a world, wisdom is displayed, or spread. Before the invisible, the heavens are rolled up as a scroll. The power of the earth, is life ; or a crowned head, a visible representation or image of the Invisible, or King of Kings. Form of the earth, is the substance of the visible power, or the body of matter and spirit ; knowledge of parts, are the two substances ; the light of the earth.

Power and form of visible, also form and power of invisible things, one is the body, the other the soul

of the universe. The soul is the power of the body, and the form is the body of the soul, or a world invisible; visible things, are contrary to invisible; the nature of things regulating themselves, or a law universal, the constitution of the body. A body without power, is dead, seeks and finds; a body in power, makes a display, and shows his wisdom; matter is a visible thing, and spirit an invisible thing; constituting the body; one has a negative character, it is bodied in death; the other a positive, bodied in life. These opposites of life and death, are the strongest of all bodies; life destroys death, and death destroys life; one body can only exist at one time; life reigning the body is in power; death reigning, the power is in visible things. The nature of things, or a body's inclination, is a departure from uprightness; forward or backward in time, life makes an exit; time is the penalty of the law, when a body looses power, the balance is in favor of time; matter is the substance, a visible part of time, bodied is death. Time redeemed, is the life of the matter, a body of matter is a perfect form of earth, knowledge the parts, or elements of the body; one thing is opposite to another, visible and invisible, is the strength of the law. The senses are five, they are of the body of the elements; two visible, and two invisible; the spirit or body is the fifth, separately are four, as one in spirit. The eye is the fire of the body, the ear has the element of air, these are invisible partaking of

matter, inasmuch as sound is heard. Sight has a visible substance or light of an invisible one, the element of fire. The next element is water, partially light or transparent possessing sound ; also a property of its own, the life or essence, the scent of bodies ; this is applied to the nose, the nature of the air, is the transparency of water, and the odour or the body rises in the air, the nose is the centre of the face, a point between the visible and invisible, or an effect. Taste or touch, is of the earth ; imparting its substance, or the mouth ; the fifth is the sense of all these, or the spirit ; bodies or things, are male or female, or visible and invisible. The body visible or outward has five senses, the invisible body or mind has five, one half visible, the other invisible ; or five positive and five negative. These may be called the articles of the law, as it comprehends all the elements bodied in knowledge. A perfect freedom have each sense, being in their element ; out of either is a transgression ; fire or the eye, may look upon a body or woman, but may not touch ; a positive command, of a negative body ; the contact of a look, kindles to a blaze, and are consumed one of another. The positive and negative parts of the law are independent of each other and are opposite. The invisible may not be touched ; the visible may be looked upon ; love is the quality of the body invisible, or woman ; man and woman, are the substances of the world ; one an earthly body, the other a heavenly ; one of matter,

the other spirit, both as one, the power of the world or the invisible, the back and face of nature.

The wisdom of the body, and the wisdom of the soul ; one a visible, the other not seen, the twain are one body. Love is as strong as death ; a union of two bodies, destroy each other in the make of a third. Love is born of light, or the woman's soul ; time is the shadow of the substance, whose end is death. The punishment of the Invisible, is in visible things, and visible things are punished in the invisible ; time limits the deed, or act, a body that hastens to an end.

The two bodies, one visible, the other invisible ; are one against the other, or the outward and inward are different directions ; one a law to the other, the trespass is leaving their element, or calling ; each sense has a presiding angle ; the punishment, or reward, is in the thing sought, it becomes visible in the loss of life.

Life is the invisible property of the body, it may not be touched, to look upon is to live ; man is the visible form or image of the invisible, may be touched not looked upon ; a woman to look upon a man, is to set him on fire ; compassion or love for love, is a touch of the heart, or visible body ; matter may be touched ; spirit is beheld, as seeing the invisible. The wording of this law, is in the reply your neighbor makes ; either first or last, is accordingly. He may not be touched, are the words of the visible

body; matter suffers contact, spirit does not; matter gravitates to matter; spirit is attracted by spirit; the centre of the world is a point of view. A look is through the eye, mentally or morally; as in the spirit, so in the matter of the body, the moral of the body is a mental matter, mentally is of power; both invisible. To look, bodies the soul, or the five inward senses collectively is the spirit in formation. The outward form or organs, are the visible senses; may be touched, a mental expression for a visible thing; to touch, bodies the five outward senses; contact is the point of difference. The eye itself, like a spark, or light of the body, sees through a transparent medium; the water or tears, dim the vision, or the matter of hindrance. The next element is earth, or contact with the eye, or touched, from a pure, to a polluted state; the sensitive plant dies as soon as touched; the eye is all seeing, mentally and physically the point or centre of vision; is between the two. One the inward, the eye of the mind; invisible, the other outward, or visible; matter prevents vision, sight is a pure medium. The hand is the matter of the body or physical; touch is of the matter, a visible body; the broad distinction as in bodies visible or invisible, one may look, and not touch; the other touch, and not look. The effect is a conversion of one substance into another; to touch the invisible is to live,—the visible to die. The visible to touch, the invisible must look, or change its nature, put on

a spiritual body, the loss or sacrifice is its own body. The will, subject to another, is a dependant or servant ; the loss of liberty or life, is compensated in matter or gold ; the more matter, is the less spirit ; and things are visible, as the matter appears ; the first trespass is through the eye, the life is taken by a visible body ; the loss of the spirit is in the countenance or looks ; the matter against the body is Time. The invisible, or soul of the body, is woman, perfect, without fault, after transgression, is mindful of her looks, or beauty. The man is touched by time, or banishment of paradise ; the loss of life is a loss of character. Fire is the vital principle, or chief element, a pure medium may be looked upon ; not touched ; it burns like time to destruction. The next element brings its own matter, effected by the first, it remains to condemnation. The air is propertied in sound, not so pure as fire by the weight of offence, a medium or rare, with matter enough for hearing ; this element is for the ear. One, the outward, is visible ; the other, inward, the still small voice, strikes the inward sense : a more audible falls upon the ear, even the deep-toned thunder. The matter of the elements are articles of fear. The air is known by effects, the matter is such, a supporter of life ; hearing the voice of the invisible, or soul, is a matter of alarm ; heavens ordinance is against slander, or a visible communication.

Fear is an opposite to love, in the loss of the in-

visible; fear makes: time at first imperceptibly overcomes; the second act adds weight to the first. Water has more matter, making a visible body. The other two elements are invisible. The soul and the body, though the matter dies, one only of the two can live, or agree in one. If the body, then in things visible, the soul only in the invisible. Form is perfect, and perfection is ever remembered, or immortal, born of power. A body dies, is visible: every thing visible must die, and matter is the weight of the body of death. Water dies: water is a visible body, born of the spirit, one half or power of the invisible, equal or rightly divided. The invisible or power produces visible things, and visible things produce the invisible. Life is the substance of them. One not seen is eternal, the other visible, limited by time; the knowledge of the matter is the light of life. The first element was pure, the next affected, the third visible: matter the occasion. The first sense is seeing, the next hearing; the difference in these two is the sound, matter is accelerated in a pure medium, but the air impedes the progress of light. Life is more precious, and hidden by matter, as all things are equal in equity. The body must be broken or crucified. Life is in equal parts, visible and invisible. There is an inward and an outward sense, convertible at pleasure. The wisdom of the body is in either part, separately independent; a servant or dependant out of their own

element. The third element is water, the life of visible bodies, or vegetable kingdom. Flowers are refined, the female of the tree; they give out odours, or sweet smell; a delicate matter rising to the nose, the sense of smelling; a point where the visible ceases and the invisible begins, the centre of the face; the difference between the outward and inward sense of smelling is the character of the body, being visible or invisible: matter testifies to presence; inward matter is inwardly received; outward, as such; in this sense matter touches the body, next the mouth or sense of taste, of the element of earth, as matter itself, enters the body. Earth is a visible body, born of water; having double the matter, the sense of an inward is consciousness, or presence, a tasting of an invisible substance or presence of the spirit. The outward taste is of the body. These are the four elements, inward and outward. The virtue of the body is spirit. Each element has an invisible part, as a positive and negative; the one testifies to matter, the other to spirit. The four elements unite in one body. The life or virtue is their centre or spirit; the matter of the elements is the outward body, the inward is the spiritual body. The fifth sense is of the spirit of the body. Speech, the outward matter or body, the voice of nature, the effect of matter, or a pure medium: a presence in air is by sound: the inward sense is of the invisible part. Conscience is a body invisible: is com-

posed of the spirit of the outward material, and the essential of the inward. Bodies have parts; one a visible substance, the other invisible: so have all the four elements. Two of the elements therefore are invisible; still a decided character is found: one a positive, the other a negative. Matter and spirit bodies a law; or the nature of things is according to these, visible or invisible; the excusation or accusation bodies the law; a voice from conscience is a matter against the body. The heart is the centre of the body, not visible to the outward eye; this is the part of attraction or repulsion; matter repels, spirit attracts, or the nature of life. The understanding is the invisible matter, the will is the spirit of the body, blood the visible life, spirit is not seen. The will is visible in action, in the matter of the understanding. The earth centres in power, and one heart will attract another; a visible body finds a like. Matter or repulsion is being dissimilar; spirit to spirit is kindred and unity; so of the elements in the supply of sense, each particular one furnishes a correspondent. The life only of the body is eaten, the matter or drought is thrown out. Life supports life, or the substance of the visible is one, and the invisible another; spirit the supply of the soul, and matter the body. The heart is of the visible body; the soul or life is invisible. The voice of words comes from the heart. The sense of the outward and inward is a con-science, a coupling of the visible and invisible,

or spirit. The matter or art is the frame of the body or constitution : art and science, or philosophy, is the reason or nature of things.

The senses are five visible and five invisible, or a body of ten : four are of the elements of the body, the fifth is spirit or a sense of the whole; inlets or streams of conveying to the heart. Conscience is void of offence : when either part, the outward and inward have their due : is without fault and blameless. The science of parts, or conscience, is the spirit in agreement ; any matter appearing, the bowels of the body is turned into hell. Mercy or compassion is of a good conscience, the opposite is misery or evil ; good and evil is the fruit of knowledge. Light is the knowledge of the body, the reason of things, or unity of parts : darkness is the adversity of the body, or evil. Conscience is loud, and will be heard ; is unsatisfied ; until right is restored the body is unequal. Parts of the body are matter and spirit, equal in light. Conscience justifies or determines right, the universal centre of dissimilar things. The body of light in substance is reason, or an agreement of parts. Reason is a modification of light, or a word of intelligence. Substances of things are the light of life ; of the body, the invisible power. The spirit in form is the word. Words are the life of the body, or substances of things. The nature of things, or the law of the body, is in knowledge. Parts are of the body, and

the elements of education characters the same; one part is positive, the other is negative. An intercourse is human nature, or contrary things, uniform, is reason.

The male and female, have different parts; knowledge is in their union, or knowing each other. The fruit of the body is characterised by either, whatever prevails is the likeness or image. Man solely or alone is a negative; his independence is his life. A woman by herself is positive, one the matter, the other the spirit of the body. The nature of things is known by the presence or absence of these substances; the spirit, or positive character, always rises; matter, or a negative, sinks or goes downward. If the body is light or laughter, then is it at the expense of the negative character, being too high; if on the other side, more of the negative character, then is it sad, affecting the spirit—high or low, one to the other is a law. Bodies have a desire one for the other; the possessing of one is the endeavour of the other. The negative body is the only thing that can temper a positive one, the same benefits the other.

A body is of parts, and parts are of the elements; wisdom is of the body, the life, knowledge the light; both invisible substances. Life is the unity of kindred bodies, or the fruit of marriage. Life invisible, or soul, producing a visible body; life visible, or body, the invisible. Out of the body, the soul or power is found, the life of the body. The soul creates

or makes things visible. The heart is the life of the body, the soul the life of the body invisible.

The wisdom of earth and the wisdom of heaven are opposed to each other ; one declares the glory of the spirit, the other speaks of power ; magnifying the law, making it honorable. One the substance of praise to the other, as a bride, so is wisdom or the church married in state. The will of the earth, or head of wisdom is the law of the land. The consent of the church, or power, upholds the world.

The world visible, is the image of the invisible ; bodies are united by consent, or constituted one, by the law of nature. Man and woman, are bodies, different from each other universally, they are in marriage one—the image of the world. The nature of man is downward, the matter of the body ; the nature of woman is spirit, oftentimes called angels, is upwards ; man also, is an angel of light, or a transformation is a devil, the misery and mercy of the body. The law is bodied in contrary things ; the five outward senses are the negative, the five inward are positive ; the centre is the point of difference, the will affirms or denies accordingly. The disposition of the body, or heart, is after the nature of their substances, the twain are made one in the embrace ; or contraries are reconciled. There is no rest out of life—the soul or body, substances different from each other, and separately independent, have a desire for each other. The body contains the soul or consistency,

of equal parts, matter prevailing, or measured in quantity, is created in form or a visible body.

The body is visible, the soul invisible ; the body is after the hid life, the soul delights in visible things ; a mutual desire producing love or union. The heart is the centre of the body, where these two substances do meet, and the invisible or power is seated. The will is the law, either as to the matter or spirit of the body, and the direction it takes is life or death. Wisdom is the heart, or union, of two contrary substances, even a divided body ; opposites are exercises of power, or a work of creation, spirit is the heart of the visible body, or life ; blood the life physical or elementary ; fire the activity. Parts visible and invisible is a perfected body or form ; when the matter prevails the body is visible, or the law appears. The soul and body, or form and power is the head invisible, or rule. Form is of the earth, an invisible image, power is of heaven, a visible representation, they interchangeably support each other ; things visible for power, invisible things for the body. Matter and spirit, each of these conceives ; life is centred, a broken body is sacrifice ; in the division substances appear, or parts of the law, equal and independent ; divided their nature or disposition is known : and the character of the body is according to the element they are of. The law passes through four gates—the four elements, bodies the portions of the world ; heaven and earth, contain no

more ; the invisible or life is of these, a union of elements is a visible body, mental or physical ; the life of the body is spirit.

The substances of matter and spirit can at pleasure be put in form ; a proportion of equal parts perfects a body. The spirit with matter is the animation—the standard is in the invisible ; it takes a world to make a man, a god to make a world. The body is ten, or the outward and inward sense agreeing are one ; ten to one is the proportion of power, or an honest man is one out of ten thousand. Equal parts is the balance of power.

Life is the command or head of the body, originating in the lowest, or part most distant ; the foot a matter of the understanding. Visible things have a negative character, invisible a positive. Yea and nay are the verities of the parts, the nature of the thing declares itself.

Words are forms of the spirit or representations of outward things, the substance of a visible body. The will is the spirit, the understanding the matter of the body. A visible body is the understanding of the soul or matter of power.

The life of the visible, is matter to the life invisible ; or power is all in all. Visible things are temporal, invisible eternal : the constitution is the life, an invisible standard. Rule is of the body spiritual, or a golden law, the matter of observation is the satisfaction of the spirit; law is of the body, is life ; a crowned head bodies the law. Rule is of power.

State and church are offsprings of the world. One is born of matter the other the spirit; one earthly the other heavenly. There is a conception of one and the other, the spirit is invisible, matter visible; these planted in like ground increases to perfection.

The head is a visible or physical cultivation: outwardly the things of the earth or the matter, the negative part of the heart; inwardly the spirit or forms of power. Words or the light of the understanding are matured by cultivation; inwardly or outwardly they are imaged by a visible head.

The soul is the life or spirit of the body. The heart is of the body; the soul is of the heart, or born again, an ethical conception. The body of the heart, or words of the spirit, is the invisible ground of the soul; outwardly in word, inwardly in deed; or the power of the body. Soul and body are equal, or parts of man, the inward and outward, the form and power; out of the earth, the body is taken; and the soul is found in the body.

Man is the image of the visible world, or the form of the invisible. The power of the invisible world is a god, the invisible image or soul of the world. The visible and invisible are equal. Sacrifice of body and soul is the death of the offering. A body must die as well as a body must live. Life is immortal, death mortal. The law is composed of life and death, or bodied in spirit and matter; one the bound, the other the limit, or rule of the body.

Time is the substance of the law or life ; the invisible part is spirit ; the visible, matter or blood. Death is the penalty, or debt of nature. Time and eternity are equal : both substances of life. It takes time to produce an eternity, and an eternity to redeem time. Time of the body is experience, or knowledge of the law, parts of life and death, or the prosperity and adversity of the same. A standing body, or truth, is only erect in equity.

The seeming disproportion of time and eternity dies in the familiarity of proportion. Time has bounds. Eternity is the limit of the world. Time is found in effects, a visible body ; the matter of the world.

The life of the world visible, and the life of the world invisible, or the substances of heaven and earth, are ever.

Life is a commerce, an intercourse of individuals or nations ; and nations and kingdoms are one by marriage.

Bond and free are made equal in duty.

In conclusion, the spirit is life, the matter death ; originating out of one being. The manner is, the motion of life ; is stopped by death, otherwise is perpetual. The two opposite bodies of life and death, establishes a fixed centre ; as it is impossible to be overthrown, is ever.

Life covered, the body is eclipsed.

The king is a visible head or life, the centre,

heart, and power of the earth ; the King of Kings is invisible, the power, heart, and centre of heaven.

Life visible and invisible, in marriage, destroy each other.

The fruit is the evil one, or a body of transgression.

The covering of man is woman. Form, the substance of the body ; the church or woman, is visible in form, either earthly or heavenly. The church visible, is the church on earth, and the head of heaven is the invisible on earth. In knowledge good and evil is found. There is a knowledge of the earth, an evil communication ; and there is a knowledge of heaven, a hope of the earth. The change of one substance into another is the spirit. To punish transgression, a new direction is given. The wisdom of the earth spreads the table : after, the heavens are rolled up as a scroll.

The light of the visible world is the sun, or light of the earth. The light of the invisible is the sun of heaven.

The family of heaven are stars : the visible heavens declare the inhabitants or glory.

Heaven and earth are offsprings of one parent : one inherits the name, the other the substance : a lord of heaven, and a lord of earth : equal in wealth.

Kingdoms are two in number, one in covenant : the kingdom of the earth and the kingdom of heaven : are of one seed of the tree of life, the power of the world.

The wisdom of the earth is in magnitude. Heaven's esteem is in brilliants; small and large are contrary, and so are all things of the world: much earth to little gold dust. The gold of heaven is a man of the world.

The possessions of earth and heaven are conjoined in a bill of exchange; the substance or the word, is equal to the bond of the earth.

Things are many, or confusion; many or few, one thing is needful: if heaven born or free, of the spirit begotten: thereunto is added the things of the earth. If of the water, in bond with the elements; made of the earth: heaven is a gift.

The principle thing is wisdom, the content of every thing; as a thing of the earth, or a thing of heaven; as male and female are wedded, bodied; and their progeny is in kind. The woman seed is heaven; the seed of man is of the earth, visible and invisible.

The life of the earth is light, and the light of heaven is life. The earth is read by heaven, and heaven is the intelligence of earth. Heaven and earth are visible, and die and pass away. Bodies as soon as formed, or become visible, die; either in heaven or earth. Life above and beneath, rank and file, at command and honour; bodies temporal and spiritual, only can exist in truth.

The marriage of life is truth. Out of heaven and earth, truth is brought forth, the glory of being or deity.

The sun and moon, or majesty of heaven, divides the time at will. Night and day, summer and winter, are in equal measure: her dance among the stars, is his royal pleasure; her reign is at night; the sovereign is the light of day. The greater and lesser, cover each other, and become pregnant with life. The shadow of life is time. A body the more handled, the more visible. Lifetime is the sum of number: while days, weeks, months, and years, are only four seasons. The round of life is the hand of time, or the lesser division. A watch that does not go, will point right, twice in twenty-four hours. Marks of time, or morning and evening, are one day. Wedlock is by covenant, and pairs or couples are married. Whether the sun moves or stands still, life is bodied. All and every body has a life of their own; to go or stay, is optional; or a matter of opinion, a view of life; to go or stay, are contrary—the only substances found in life. The earth as all rest, for it is there every thing visible finds it. The sun as all motion, the life of the earth: still the bed of the ocean, is where he sinks to rest; and rises not until the morning. To go or stay, is clemency, an exercise of power. Life is visible, or invisible; is equal in power. The sun stands still, in the death of time. Life is ever, in motion or in rest.

Man and woman, are a compendium of the world; and where the motion or rest, is not complained of,

there is happiness. Thunder and lightning, one for motion, the other for rest, is the matter and spirit; of two bodies in opposition: a discharge brings a clear sky; but the noise and the passion, is as much as can be borne.

Contemplating what is written, the idea of perfection is found. Taking the image, whether visible or invisible, there is a generation to perfection: an idea is produced from a thought, of the material collected; and the two coming together, the thing is conceived.

Substances, either matter or spirit, compose or make a body: a visible matter, is a material; the spirit invisible, essential: conception is life.

The spirit is female, a woman, or church; the light of the body, or soul of wisdom.

The body of wisdom is male, or state; the light or revelation.

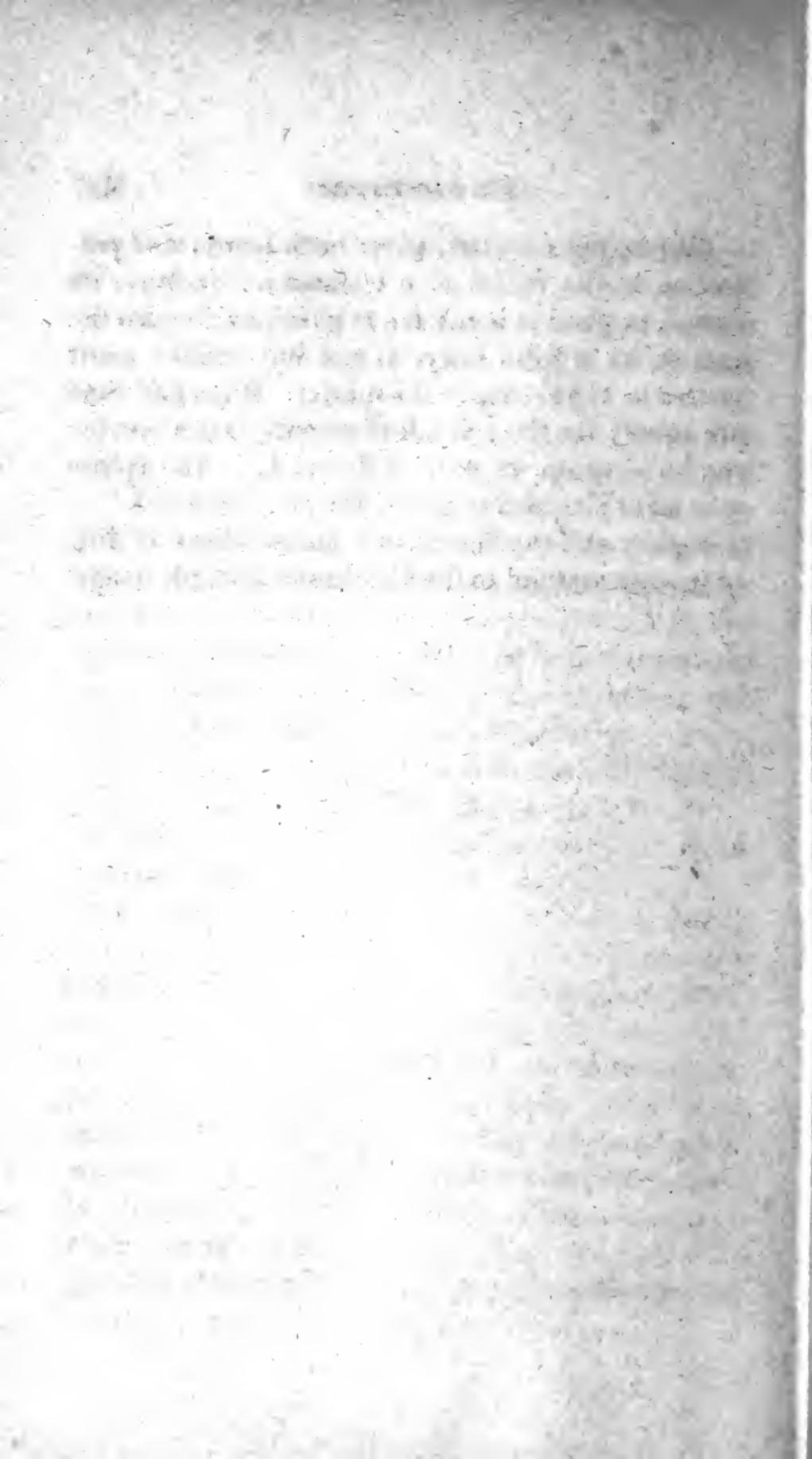
The light of the body, is life; a body of light, is life: a body is visible, life invisible: a material perfection, is the ground of an essential one; they work together, and ceases for ever.

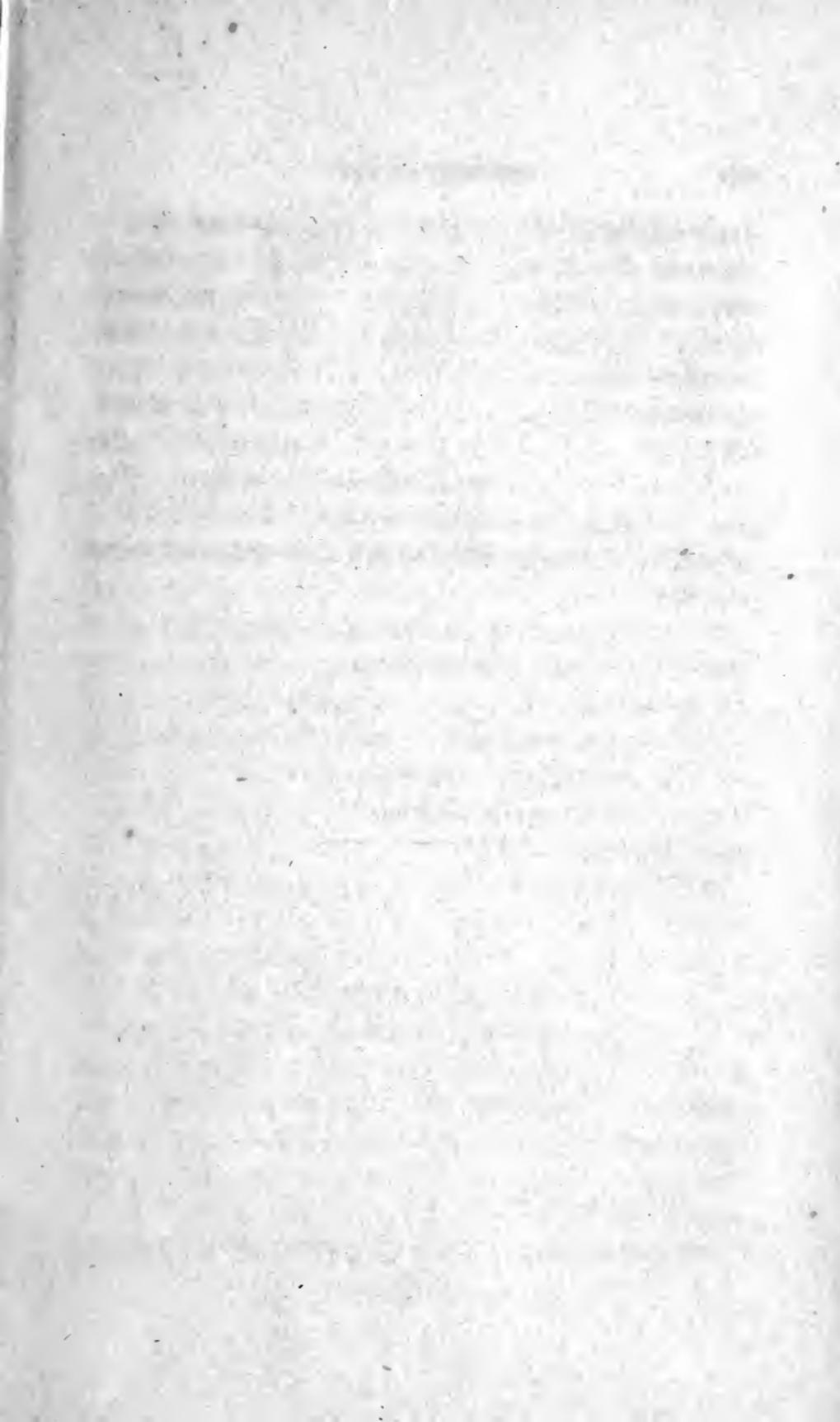
Two bodies of power, meeting, as all things do in wisdom, or life with life; then is the world made glorious. The cease of war is in the shaking of hands. Ever and ever, are the last sounds of being; first heard in heaven, repeated or echoed in earth; or the Amen and Amen.

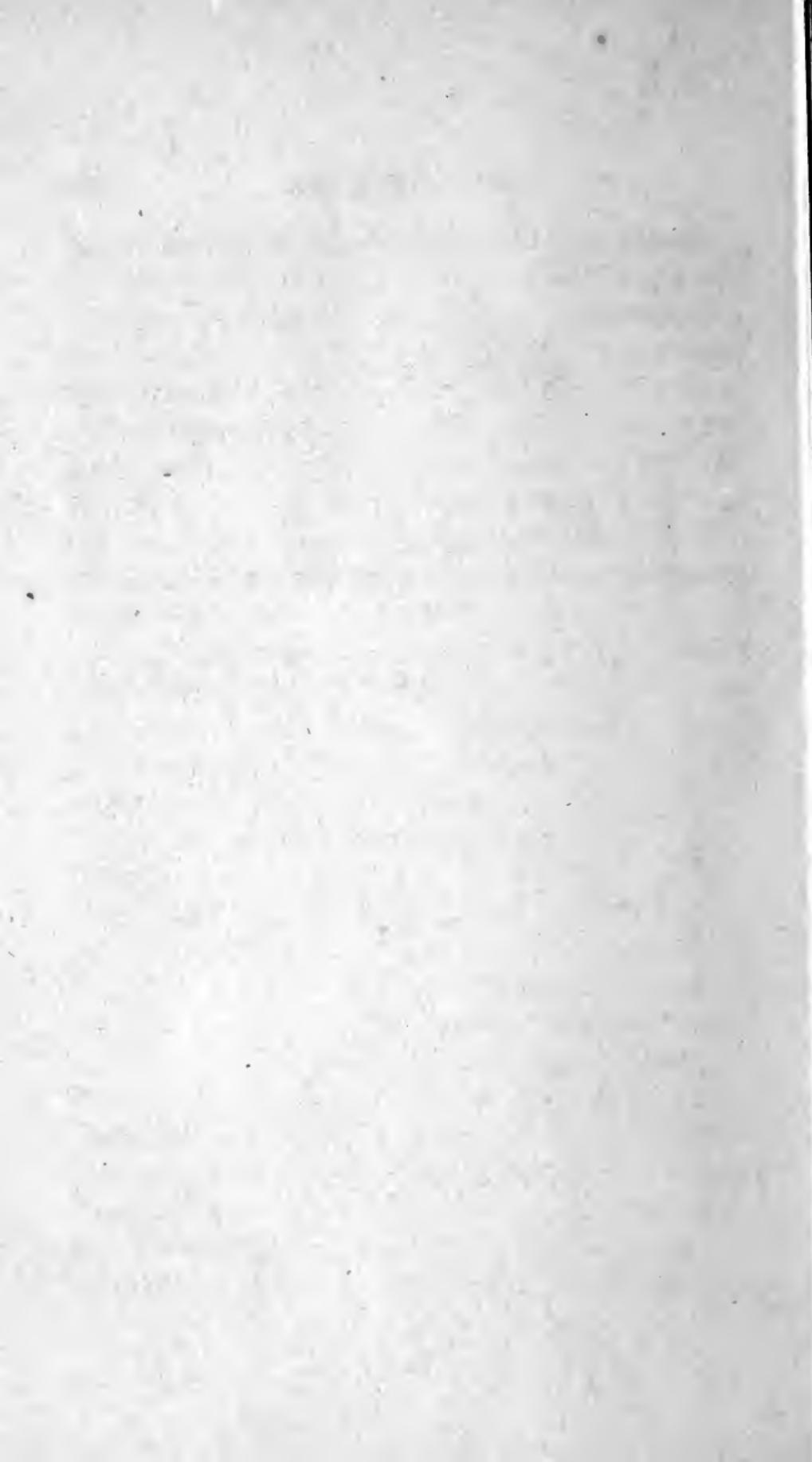
Matter to conceive, is a type of the substance; spirit to conceive, is an idea of matter.

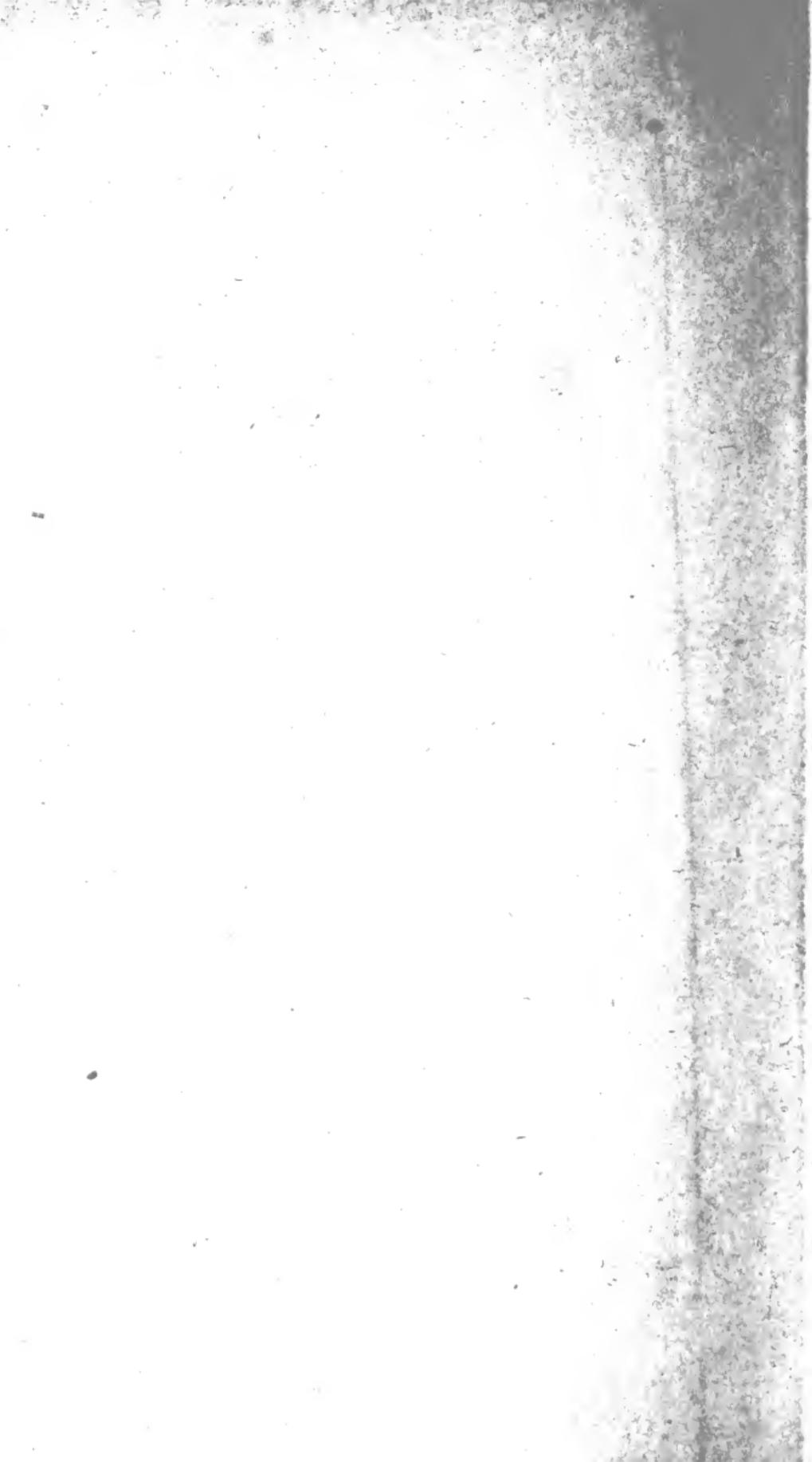
Matter, upon matter, gives birth to art; and perfection is the model of a workman. To grave an image, or plant it in matter, is possible: to raise the matter, or a dead body, is not impossible: spirit poured in, is a raising of the matter. Tide and time are equal; the rise and fall of empires, is in a breath: the building up, or pulling down, is in the spirit: whatever direction is given, the body executes.

Dignity and excellency, are compositions of life, or incense grateful to the visible and invisible image.









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